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### EXTRACTS FROM THE JOURNAL OF THE MISSION.

[Continued from p. 426.]

#### *Various Notices—Confessions of an Ar- menian to his Priest.*

April 9, 1836. Two interpreters of the Porte, together with other Turks called at Mr. Goodell's. They were highly pleased with the electrical machine, and with the other philosophical apparatus. Other Turks came afterwards, who wished for information on several points, such as the best manner of representing mountains on maps, repairing a broken quadrant, etc. They imagine that we know, and are able to do almost every thing.

The following circumstance, by showing how little they know, shows also how poorly qualified they are to judge of us. A European teacher of surveying and the mathematics in the barracks at Scutari, was directed to make a map of the town from his own surveys. The thing was done and brought to the leading officers in command. "Where is my house?" asked one. "It stands here," replied the surveyor, pointing to a small square figure on the map. "And where is mine?" asked another. "Here," was the reply. "But you have made no houses here," they both exclaimed. "These are only black squares; why did you not represent our houses just as they are, so that we and our friends may know them when we see them?" "Gentlemen," replied the surveyor, "I am not a drawer of landscapes and houses. I have made a map of the town of Scutari, with the woods, etc., as directed; and if you wish

to get drawings of your houses, you must employ a painter, and not a surveyor." They could not or would not, understand it, however, and the poor surveyor was forthwith dismissed from the service.

12. There is a good deal of talk throughout the city about A.'s case, and in reference to the evangelical party among the Armenians in general. If we may believe the opposite party, evangelical sentiments are extending very much in Constantinople. They assert that there are now at least eight hundred who belong to this class, and these are called by a name in Armenian, which, being literally translated, means *evangelical infidels*. This, it must be acknowledged, is a most extraordinary and self contradictory title, and those who use it probably do not stop to think what is its true import.

An Armenian priest, who has charge of all the dresses and furniture of the patriarch's church, proposed the other day to S., our assistant, that a new edition of the modern Armenian New Testament should be printed under their own direction, the present Bible Society's edition being thoroughly examined and corrected so as to be better adapted to the common people. His object is to have all the common people able to understand it, and he offered himself five hundred piastres towards defraying the expenses, and said he would procure more from others. This is a good thought, and it is very pleasing to see the priests and people moving themselves in so good a work.

13. The Armenian Easter is just passed. It is the custom among the Armenians to make friendly and ceremonial calls on this occasion, and the vartabed who preached against A. so violently was constrained, after much urging by one of

the varfabeds of the council, to make a call upon A.; and thus in some measure to make amends for the injury he had done that individual in his sermon. This is an important step, because the people will understand from it that A. is not a heretic and an infidel, as was represented; and since the bishop himself has publicly led the way, the people may now call upon him without any fear.

The Armenians uniformly make confession to a priest before Easter, at which time they partake of the Lord's supper. The form of confession, as laid down in the church books, is truly objectionable; but this form may be, and is, set aside in particular cases; and, in short, so much depends upon the character of the priest and of the person making confession, that even a good man among the Armenians may submit to this ordinance with a clear conscience. Indeed a prodigious amount of truth, we have reason to believe, has this very year been communicated to the priests in this way. All of those ranking themselves with the evangelical, have made it a matter of duty to go to confession this year, and as the priest is solemnly sworn to keep every thing secret that is said to him on these occasions, much freedom may be used without any fear.

To illustrate what is said above, and to give a specimen of what is alluded to, we subjoin the following confession recently made to a priest by one of our pious Armenians. It was written by him, at our request, in Armenian, and afterwards translated literally into English.

*Priest.* "Begin, say I have sinned," etc.

*S.* "I have sinned against the all holy Trinity, the Father and the Son and the Holy Ghost. I have sinned against God, and before God I make my confession."

*P.* "Do you not say the remainder?"

*S.* "No, I do not wish to say it."—The priest here referred to the form of confession, of which the above is the commencement, and nearly the whole of which will be found in the *Researches in Armenia*, vol. 2, p. 105; and added, "Very well. Tell me your burdens of conscience."

*S.* "What I have to say is this. We are erring men, as saith the holy gospel. 'If we say we have no sin, we make him a liar and his word is not in us.' And truly we are bound to keep the commandments of Jesus Christ, and at all times to think upon them. My great sorrow is that I do not fulfil his com-

mandments; and on account of my own human weakness I do not perform my duty in keeping the commands of Christ. 'Not every one that saith unto me Lord Lord shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven.' If a child always says to his parent, Father,—but when the father says, Bring me water, the child does not bring it; or gives him some other command, and the child does not obey, is not that child worthy of chastisement. Is it of any use for the child always to say Father, father, so long as it is disobedient?"

*P.* "Just like the men of the present day, just like me. We know the commands of God, we say, but we always evade them, by deferring the time of our obedience."

*S.* "Look here, sir, I have something to say to you. The Christian must be a Christian always. To be a Christian to-day, and tomorrow not a Christian is impossible. A branch is always united with its own proper tree. To be separated and united, and separated and united again is impossible. If at the time of our separation [from Christ], death should overtake us, what then would become of us. Is it not a great sin for us? And if we are not fixed firmly upon our own proper tree, and that tree is Christ, is it possible that we have ever been Christians? Holy Father, I am in great perplexity. If a man is guilty of blasphemy, or any other wickedness, not a word is said about it; but if he preaches the gospel, they call him an infidel! What sort of Christianity is that? Alas! alas! alas! was it for this that our blessed Savior came into the world? On the contrary, he came to take away the sins of the world—Behold the Lamb of God which taketh away the sins of the world!"

*P.* "Ah, a sinner like me! Ah me! ah me! for I have offended my Creator. May the Lord keep you by his grace. We have fallen into the sea, and we know not where we are going."

*S.* "I wish to state my burdens of conscience as I have already. I am a transgressor of the law; before God I am a debtor; but I hope that through our only Mediator and Advocate, and by calling on his name, I shall at last not be cast out from his holy kingdom."

*P.* "But do you not acknowledge the other intercessors?"

*S.* "No; since I believe that the mediation of Christ is always the same before God; and he also has said, Whosoever is athirst let him come unto me; and God the Father has said, This is my beloved

son in whom I am well pleased, hear ye him. If Christ had said believe in me, and believe in the others (the saints) also, then I should be under obligations to believe. But he has said no such things. He once asked a certain man, Believest thou that I am able to do this thing? and the man said, Yea Lord, and believed and was healed. I also, like him, believe that he is able to heal all my sins."

P. "I know that it is so, but this is not to be spoken openly. Lord have mercy upon us!—Have you any thing else to say? Any burden of conscience to state? If so, say on."

S. "What I have to say to you is of this sort I have already said."

P. "Then say, 'Holy Father I have thee for a mediator of reconciliation,' etc." [This is a part of the form of confession required in the prayer-book.]

S. "No, I cannot say it."

P. "Why? Are there any hurtful words in it?"

S. "Yes, there are. My mediator is Christ."

P. "Cannot we (priests) act through the mediation of Christ?"

S. "I have no need of your mediation, for he has given us liberty to go to him, inasmuch as he has said, If any one thirsts let him come unto me, etc."

P. "Very well."

The priest then pronounced the usual form of absolution.

*A Frank become Mussulman—Appointment by the Greek Synod.*

25. During the last week a French boy, who had been chastised by his parents, run away from them, and offered himself to the Turks to become a Mussulman. After presenting himself to various high officers, all of whom refused him, he was at last accepted by the minister of foreign affairs, formerly called the Reis Effendi, and named by him Akhmet Bey. The French ambassador tried in vain to procure his release, and the boy's uncle, in attempting to see him, was seized by order of the minister above mentioned, and thrown into prison. He, the uncle, was, however, released on the following day. This is an extraordinary case, though it is not uncommon for the children of the native Christians and Jews to leave their parents in a pique and become Mussulmans. And the parents generally so much dread this step, that they are exceedingly lax in their measures of family government,

lest they should provoke their children to take such a step.

The nephew of the minister of foreign affairs being sick, he offered in sacrifice thirty sheep, the meat of which was distributed among the poor. The child notwithstanding died, and all the officers of the Porte were present at the funeral, and public business was suspended.

It is mournful to see, that while improvements are going on among the Turks, it frequently happens that the vices of the Franks are copied first. Thus the drinking of ardent spirits is becoming quite common among certain classes of the Turks in Constantinople. Mr. Homes noticed lately a company of drunken Turks going along one of the streets of Pera, clapping their hands and singing songs; and in a filthy grog-shop was another party of richly dressed Turkish officers carousing, and a Mussulman of sixty years, with a green turban, which claims to designate the descendants of Mohammed, dancing at the sound of the violin.

28. We this morning heard of the death of Araboghloo, the old Armenian printer at Orta Koy. He was about eighty-five years of age, and he continued to labor, though with trembling hands, until very near the last. The business of the establishment has been for some time, however, in the hands of his sons. We have been on friendly terms with him ever since we came here, and have often visited him. He always appeared to be very conscientious, and his affections seemed to be on things above and not on things of the earth. He conversed about heavenly things like one whose contemplations had made him familiar with such scenes, and the earth seemed to be under his feet. We cannot of course pretend to know what was his real character, and what his present state, though to us he has left very pleasing evidence that his was the death of the righteous and that his state is blessed.

30. To-day a brother of the Armenian patriarch's vicar informed us that he recently heard them congratulating themselves at the patriarchate on their superiority to the Greek patriarch and synod, in policy and prudence. They said, "The Greek Synod have made attempts to put down the schools of the Americans, and threatened to excommunicate all who should send their children; but the people resisted, and threatened to pay no regard to the excommunication, and thus forced the Synod into silence."

Now, had we not exercised superior discretion, we might have fallen into the same disgrace."

The facts in regard to the Greek Synod are these. They have appointed lately three men, one to superintend the priesthood, to examine the qualifications of candidates, and to watch over the conduct of the priests; one to examine and decide upon all books used by the Greeks, none being permitted either to sell or buy books not approved by him; and one to have the oversight of all the schools, appointing their teachers, directing their mode of operation, their studies, etc. These three individuals were also constituted a committee, which is to act as a body on each case under each of the three departments above mentioned. That is to say, neither individual has power to take any important steps in his department without first getting the sanction of the Committee. The individual appointed over the school department is a Cephalonian priest, who was banished first from the Ionian Islands and then from Greece; and who has in times past preached very violently against us and all our schools; and of course we had reason to anticipate that some decisive measures would be taken in opposition to our plans. The priest, immediately after his appointment, came over to Pera, and was going to anathematise publicly our High School, and threaten excommunication to all parents who send to it their children. The Greek bishop of Pera, who is an enlightened and friendly man, cautioned the priest not to go too fast, "For," said he, "that is a school which is patronised by great men, and most, if not all, who go there are not subjects of the Turkish government, and of course are beyond your power. You had better proceed cautiously, or you may only bring yourself into ridicule and disgrace." This advice the priest thought it best to accept. This same bishop has a large Lancasterian school, in a fine house built by the people belong to his church expressly for the purpose, and with one of our former teachers at its head. The people, in fear of what the priests might do, sent a communication to the patriarch, saying that they had built their own school-house, and provided their own teachers, and intended to support their own school; that they felt fully competent to manage the concern themselves, and they begged that the priest might not be permitted to interfere. The patriarch acceded to their request.

We have not yet heard that any thing has been done in regard to our girls' school in Pera, nor do we feel particularly anxious on the subject. The fact is, violent measures will only tend to advance more rapidly the cause they are designed to overthrow; and this, it seems to us, will be particularly the case here in Constantinople with the existing state of things.

#### LETTER FROM SENAKERIM, AN ARMENIAN CONVERT.

THE following letter, as Mr. Dwight, who forwarded it, remarks, "was written by Senakerim's own hand, without any suggestion from us." The name and character of the writer have often been brought before the readers of this work, especially at pp. 30, 41, 276. The thankfulness for favors received, and the benevolent interest in the spiritual welfare of his nation, which are breathed forth in the letter, are truly Christian.

*Constantinople, 16th of July, 1836.*

To the Friends of Christ in the United States of America,—

SIRS—It is a long time since I had thought of writing a letter of thanks for your beneficent and generous efforts in spreading the very precious word, especially over this part of the world, by the hands of the servants of the Lord; and for the light of it which shineth as an illumination by night. But though my ignorance of writing English has hindered me till now, yet it could not hold my mouth from expressing thankfulness to omnipotent God, because he excited you to do good to all mankind by sending forth the gospel and the preachers of it. Indeed for these expressions of philanthropy which we have received of you with gladness of heart, I am not able to recompense you by my thanks, but there is one who shall render a just recompense, as Paul said, "Every man shall receive his own reward according to his own labor." The Armenian nation is under obligation to be thankful for the great kindness you have shown them, as they were in need of your assistance in bringing them to a knowledge of the gospel. In their stead, I, as one of them, address you by letter, saying, I thank you, sirs, for extending to us these favors, and I thank you for helping me to labor among my people, and for the school which is in Mr. Goodell's house,

and for the printing-office at Smyrna, and for all things, I have many thanks for you.

Here we are, three brothers, which labor in our nation. The name of one is Mr. B. Hohannes, who is the head of the High School; and the name of the other is Mr. V. Sarkis, who is in Smyrna, and lives in Mr. Adger's house, and I live in Mr. Dwight's house. We are banded together in the love of him who loved us, and we have made a vow, by the grace of our one only Heavenly Father, to labor for our nation while we live, because we know well that his grace and light he has given us, and he will require the fruits of his gifts at the day of judgment, according to the parable in the precious gospel. The beginning of this union of ours and its history, my ability for writing English being little, prevents me from relating, because such a long narration is hard for me to write in English. For almost all things we ask each other, and think together, and we try to do as we ought. Mr. Dwight and Mr. Goodell help us for our nation in many things, and we are almost ashamed to ask them for more things of interest to our nation, because their philanthropy above mentioned, which is by you, was very great and widely spread for our nation, and is being more and more so. Though your churches are "robbed" for the advancement of our nation in the gospel of Jesus Christ, yet we hope, in a little time, that our nation too will take an example from you, and will do good to other people as you do so prodigally to all people. Then will God say for our nation too, as he has said to you and to others, "I will be a father to them and they shall be my people;" and so at last we all together shall be there where he will be, as he promised, "Where I am there shall my servants be also."

In which hope I remain  
your humble servant,  
A. SENAKERIM DER MANASIAN.

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### Nestorians of Persia.

#### JOURNAL OF DOCT. GRANT AT OORMIAH.

THE letters and journals of Mr. Perkins and Doct. Grant, inserted at pp. 239—298, giving an account of their arrival and settlement at Oormiah, bring the history of this mission down to the close of December, 1835, the time from which the present journal commences.

January 1, 1836. In conversation with Mar Yohanna, he said that it was not known how many Nestorians there are in this vicinity, or among the mountains. He thought there were at least 500,000 in the region of Jolemerk and Mosul. Mar Shimon, it is said, has 12,000 men who are always ready to take the field against an invading foe; and our bishop remarked that attempts had been made by the most powerful tribes of Kurds to subdue them, but without success. These statements agree with those published by Dr. Walsh about ten years ago; and it will be recollected that he obtained his information from a bishop resident in that region.

2. Had about a hundred patients to see me to-day, and prescribed for a large portion of them, and that quite alone. A young man for whom I had cured a cataract expressed much gratitude for the restoration of sight. May the great Physician make me instrumental of restoring sight to the spiritually blind.

5. Among my patients to-day were two young khans; and although they were mere boys, they had about a dozen servants in attendance, and five or six noblemen to accompany them. Thus children are trained up to cherish the spirit of the government in which they live, and we no longer wonder that they are prepared to become oppressors of the poor when they are men. Upon my directing them to take their medicine immediately, it was objected that it was the time of their fast, and the inquiry made whether it would not do to wait till night. Thus punctilious are they to abstain from taking any thing into their mouth in the day time, during their thirty days fast or ramajan, while they feast and riot through the night.

8. Visited the Farady Bashee in company with Mr. Perkins and the ladies. We were received in the most friendly manner, and treated with cinnamon tea and a great variety of food, of which the lady of the house partook with us. This was an entire departure from the customs of the country; but this officer seems resolved to adopt our customs, even coming with his wife to visit us and eating at our table. She excused herself for eating during their fast, by saying that she was not quite well. After prescribing for about forty patients at my room, I visited a man who had been frightened by the Kurds who robbed his village about fifty miles distant. His jaws were set, and he could neither eat, drink, nor speak. He was soon relieved by bleed-

ing and some mild medicines which he was afterwards enabled to take.

9. After prescribing for about the usual number of patients at the dispensary, I visited and prescribed for Karen Khan. While riding through the city I met several loaded camels, which appeared to be affected very little by the present cold and snow. The weather is much like a New England winter.

10. Sabbath-school lesson sixth of Matthew. When speaking of Christ's direction not to sound a trumpet before us when we give alms, it was remarked that the custom prevails here, at least to some extent with the Mohammedans, to call aloud when they give alms, that all men may know and see their holiness. The Farady Bashee called a little before night to say that the governor had sent him to inquire after our health, and to express his great joy that we had come to reside here. Being given to understand that it was our Sabbath he suggested the propriety of my building a large church, remarking that there is but one small church here, while there are fifteen mosques. He said that if a large church were built here a thousand men would come from the villages to attend it, which would be well. I, however, was very cautious in my replies, rather suspecting that he was sent to elicit our plans of operation. It may appear uncharitable to suspect such a man of hypocrisy, but we soon learn that we can here trust little to appearances and professions. In the evening priest Abraham expressed much solicitude respecting the prospects of our school, saying that people were afraid to send their children from home, unless there was some place where they could be satisfied that they would be safe. He said that they could not rely upon having them live with the Nestorians here, and he knew not what they would do, as he did not wish us to be burthened with them. He appeared quite relieved when told that they might occupy one of our rooms.

11. This evening Mr. Perkins called with priest Abraham, and presented some school-cards which they had just completed. My student read them before a servant, who understood them perfectly. I was not a little pleased with the expression of intense interest in each countenance, while reading for the first time in their modern tongue.

13. After prescribing for about fifty patients, I had to send away thirty or forty more until to-morrow. In the af-

ternoon I visited patients in the families of two Persian merchants in distant parts of the city. They set the best of their luxuries before me, and when I had eaten enough they not only urged me to eat more, but actually loaded my student with dates, raisins, pomegranates, quinces, etc., to take home.

14. Mar Yohanna, who has been absent about ten days, returned this evening, bringing many compliments from his friends. His stay had been protracted by a visit to several of the Nestorian villages, which he voluntarily made to interest his people in favor of our school. He said that several scholars were engaged, and that Mar Yoosuph, who had expressed much interest in our object, was coming tomorrow to see us. We heard some days since that government was enlisting the Nestorians as soldiers to go to Teheran. To-day I am informed that about three hundred have enlisted already, and that there are three or four priests among the number. I am told that they are for the most part wine drinkers.

15. Prescribed for forty or fifty patients without assistance. It is now a fortnight since I have had an interpreter, during which time I have prescribed for about five hundred persons, afflicted with a great variety of diseases, some of which required surgical operations.

18. Our ecclesiastics, who go to the church every morning before day-light to say their prayers, did not return till ten o'clock. It is said to be the anniversary of the day on which Christ was baptised by John, and the Nestorians hold a great feast in commemoration of the event. Their prayers are more numerous, and their children are brought to be baptised. This is done by the bishop or priest, by pouring water from the hand upon the head.

20. An Armenian priest, from a village four or five miles distant, called this afternoon, and proposed to open a school under our direction for Armenian boys; but knowing little of that people and nothing of the priest, we could not give him immediate encouragement. He then proposed to learn English, to which we readily consented, and I was to become his teacher.

21. Our Armenian visitor of yesterday came again this morning, accompanied by another priest and a layman, and urged the point of establishing a school. He did not see what advantage he could derive from a knowledge of English. He wished to teach the boys. The Ar-

menian families in this province were estimated at from one to two hundred; but as they could give encouragement for only ten scholars at present, we again deferred the subject till we should become acquainted with him.

22. For the last two days there have been very few Mussulman patients, on account of their great feast; but to-day they came as numerous as usual, notwithstanding a severe snow-storm. Mar Yohanna voluntarily proposed to assist me to teach the Mussulmans, which is not a little remarkable, considering the jealousy and animosity existing between them. It will be a new and an interesting change for these despised Christians to become teachers of their haughty foes.

Had a visit from Mustafi Kulle Khan and Alle Kake Khan. The first is son of a former governor, who was a man of great influence, and was in consequence put to death by the king. He proposed sending his son to learn English. The other is a general of the army and is a man of very considerable influence. His brother is commander in chief of the Persian army. They are both cousins of the governor. Both desired medical aid. The former is an opium chewer but promised to abstain from its use, if I directed him to do so. He promised to present me a fine horse, if I should cure him. I do not, however, confide much in his promises. To-day a very respectable Mohammedan woman expressed her gratitude by getting on her hands and knees and attempting to kiss my feet. Yesterday one of them kissed the door posts, and others have taken up my shoes and kissed them, when not allowed to kiss my feet.

23. Our attendants suggested the propriety of our being cautious where we obtain provisions, lest we should be poisoned. They said that many of the Persians had been destroyed by poison put into their food before they purchased it, and that I had many enemies among the native physicians, who had been thrown out of employ by my taking away all of their patients.

25. Believing it expedient to avail ourselves of all suitable opportunities to cultivate an acquaintance with the people we accepted an invitation from a very respectable Nestorian of the village of Charabash, about a mile from the city, to attend a wedding, or rather a wedding party. The marriage had taken place in the church before day. We reached the village about ten o'clock, A. M., and were conducted into a large room, which

was soon filled to overflowing. We were followed by the music of a large drum and a wind instrument, the sound of which resembled the bagpipe, and also by a singer with a simple stringed instrument, which was played like the violin. Our bishop believed it to be the same as one of the stringed instruments of David. Wine was continually passing and a great variety of fresh and dry fruit was set before the company. There were present near two hundred men who formed two rows half around the room. They were seated on the carpet, and had a cloth spread before them for their table. We were accommodated with an oblong tray about four feet long, having a flat bottom, and elevated to a height corresponding with our seats. At the end of an hour the fruit gave place to perhaps two hundred dishes filled with rice, curry, chickens, fricasees, pilaws, etc., of twenty or more varieties. Some three hundred loaves of bread, two feet long and one broad, of the thickness of thin pye-crust were spread before us, answering the purposes of plates, napkins, and food. The soups were eaten with wooden spoons, which would contain about as much as an ordinary tea-cup. The other articles were passed and received with the fingers, there being neither knives nor forks used. After this course, which had occupied another hour, thanks were returned by the bishop who had asked a blessing at the commencement. A man then carried a pole around the room on which were suspended fruit, beads, and other trinkets, intimating to the company that the time had arrived for making the presents usual on such occasions. He also exhorted them to liberality, from the consideration of the presence of the bishop and ourselves, as well as the excellency of the feast. The ceremony closed by a long benediction over the cloak of the bridegroom. Such feasts are continued from three days to a fortnight, according to the wealth and disposition of the parties. Some persons expend all their property on a single wedding. The presents are given by the bridegroom as a dowry for his wife.

26. This morning an intelligent young meerza called and expressed a desire to learn English, and at the same time to teach Persian or Turkish, if we desired. I commenced immediately giving him instruction, and Mr. Perkins concluded to employ him an hour a day as his Turkish teacher.

27. I was much interested in seeing the young meerza mentioned yesterday bring one of Henry Martyn's New Tes-

taments, which he said he had read and liked very much. It was given him by a French lady, and he said was the only one in Oormiah. Mar Yohanna says that Joseph Wolf gave away a considerable number here, but they were all burned.

28. Visited the wife, or one of the wives, of the head mollah of the city, who is dangerously sick. She is the governor's sister. Her husband's brother, who is also a high mollah, came for me, but after accompanying me to the door of the sick, turned away, as it is not admissible for a man to enter the harem of a Mussulman. Physicians are necessarily excepted.

A Mohanmedan merchant applied for some medicine to disguise the odor of wine. I told him that I gave medicine to the sick only.

30. Among my patients to-day were the wives of two khans or Persian noblemen. The mollah's wife mentioned above is nearly well, and the wife of his brother, for whom I prescribed, is also much better. They both expressed many thanks, and the former, in particular, offered any assistance in his power; adding, to increase our sense of his consequence, that he had travelled much, and had seen Shiraz, Ispahan, and Bagdad. He proposed visiting us whenever it would suit our convenience to see him.

31. Sabbath. Mr. Perkins delivered the last of a course of lectures on the character of Christ. Mar Yohanna, and Mar Yoosuph sitting in the desk with him. Our Sabbath-school was exceedingly interesting. Visited a poor woman who was brought here yesterday in such an alarming state that I forbade their bringing her again. Many of the sick are brought on men's shoulders, when unable to walk.

Feb. 6. Had a visit from three of the principal mollahs of the city. The head mollah, who was of the number, expressed much gratitude for the recovery of his wife, who he said was now quite well, though he had feared she would die. When Mr. Perkins came in, he avoided the indelicacy of speaking of a *woman* by telling him that I had prescribed for a *man* at his house, and although he had been in Teheran, Ispahan, Shiraz, and Bagdad, he had never known so remarkable a case. His influence is hardly second to that of the governor. Although he had urged me to take tea at his house, he now declined partaking of that usual token of Persian hospitality. If it were owing to scruples on account of ceremonial uncleanness, it was the first intimation I have had of their existence.

8. Prescribed for forty or fifty patients; among them were two Kurdish chiefs. One was from Mosul and spoke the Chaldanee, as the Nestorians term their language. The other was from the Ravendoose tribe, which robbed the village mentioned in my letter from Tabreez. The tribe is very powerful, and their head chief is a warlike person. It is reported that he has 100,000 soldiers, 10,000 mounted cavalry, and five cannon.

In the afternoon we were visited by three Persian noblemen. One of them had been ambassador to France in the time of Napoleon, and manifested more intelligence than is common among Persians. The "New World" always furnished to them an interesting theme for conversation. They are almost entirely ignorant respecting it, and express much surprise at what we tell them. They were quite interested in every thing they saw, and appeared as much pleased at the sight of our ladies, as though they were accustomed to introduce theirs into company.

9. Find it very difficult to preserve the hours devoted to instruction and study free from interruption. One calls pleading that he or his friend is very sick and requires immediate attention; another says that he has come a long distance, and begs that I will just look at him, so that he may get home before night; perhaps he has remained all night in the city and has a day's ride before him. Another pleads that he is the governor's servant or wants medicine for some great man, or more likely the dignity comes himself, and would be offended if I would not devote a single moment to him. And then the ladies of rank, finding it unpleasant to come when there is a promiscuous crowd thronging the door, designedly intrude on time appropriated to other objects.

Received a visit from one of the governor's brothers, who expressed much surprise, on seeing so many books, a portion of my private library being in the room. He thought that they must have been written very fast.

10. The governor having sent repeatedly to inquire after our health, and recently having expressed a wish to see us, saying we were his friends, and he should like to have us visit him often; we sent word that we would see him this morning and accordingly called upon his excellency. He received us in a very friendly manner and entered into conversation on various subjects with entire familiarity. He expressed himself much pleased that we were teaching his people,

and stated his intention to send his own son to learn English.

As every person kneels on presenting any thing to the governor, we never fail to be reminded that we are in an oriental country. Soon after coffee and tea had been served we took our leave, and had but little more than left the house, when we were accosted by a bey who had visited us, asking why we did not also visit him.

12. Were visited by the son and three brothers of the governor, who came in great state, attended by a score of servants and half a dozen noblemen. The former says he shall come to learn English so soon as their approaching byram is over. They declined taking tea because it was their Sabbath. They were much interested in the exhibition of a microscope, maps, globes, etc., with which we entertained them.

13. Were visited by several khans and a colonel of the army. It is much to be regretted that there are so many men of rank here who live on the labors of the common people. But the fact that there are so many without employment is a strong reason for sending missionaries among them: and there is probably not another city in Persia, where this reason holds with so much force.—Dined with a Nestorian who lives near us. But while we and our ladies partook of a sumptuous feast, our enjoyment was marred by the fact that the native women were not permitted by their customs to partake with us.

14. Sabbath. At our morning service, which is in English, we are assisted in singing by the Nestorians who live in our families. In the afternoon the exercises are conducted in their language, and we are encouraged to hope that the truth is beginning to make some impression; at least some of the boys listen with seriousness and attention, while the truths of God's word are presented with plainness and a direct reference to the case of those to whom they are addressed. Mr. Perkins is assisted by one or two of the bishops or priests whom he instructs in the subject of the lesson before we assemble. Thus the double object is accomplished, of teaching the children and leading the ecclesiastics to preach the gospel in plainness and simplicity. In the evening our little community united in singing, and I could not but wish that the friends of Zion in America could have listened to the animated strains, and witnessed the expression of interest in each countenance as they sung the beautiful hymn,

"The day is past and gone,  
The evening shades appear;"

which was translated into their language and set to an American tune. Oh when will their hearts as well as their voices be tuned to the praises of God! Do Christians in America pray as they ought for this interesting people?

15. I have said nothing of my medical practice for several days past because of its uniformity. I usually prescribe for as many patients as I can, during the time allotted to this interesting duty, and the number does not essentially vary.

I was just seated to my studies to-day, when my attendant came in saying, "Nahosh war." (There are sick.) I told him to send them away until the regular hour for prescribing; but they plead with so much urgency, that I went out to see them, and found about twenty men in our court anxious for attention. Accompanied one of the governor's meerzas to see his brother who was very sick. The meerza says that the governor wishes to ride out with us, as we take exercise and are quite well, while he sits in his house and is becoming sick. At half past eight sat down to teach English and was pleased to hear Asadoolah, the young meerza who is mentioned as having brought a Persian New Testament, say that he could read the whole of the spelling-book, and ask if he might not now read in the gospels. He commenced with the first chapter of Matthew, and as we shall refer to the Persian for assistance and communicate with each other in the Turkish, I hope he may be made to understand the truth which is able to make him wise unto salvation. Among the calls to-day were two Kurdish chiefs, for whom I prescribed. One is a brother of the Kurdish pasha of Mosul. He says that his tribe consists of 1,200,000 men, and that his brother has gone to Teheran, to solicit aid from the shah to subdue the Ravendoose Kurds. He is one of the finest looking men I ever saw, and has little of the wildness of expression so characteristic of these mountaineers. I cannot but hope that the acquaintance I am enabled to form with so many of the chiefs and others of the various tribes of the Nomads, who are such a terror to the traveller, may enable us before long to traverse their mountains in safety. This is a hope which I expressed to some of my friends before I left America; and should it be realized, its importance can scarcely be estimated. Not only the most numerous, but the most learned portion of the Nestorians, inhabit those

mountainous regions; at least such is their reputation, and it is confirmed by the fact that their books are all written in those parts.

As I prescribe in such quick succession for so many different cases I find it difficult to keep an exact account of them all. To-day I marked down forty-five, which may be about the average number of my office patients. Besides these I visit more or less in their houses in the city, and in many cases ride to their villages to see those who cannot be brought to me. The effort of mind and body, especially of the vocal organs, necessary to examine and give directions as to the medicine, food, clothing, and general habits of so many different and often complicated and difficult cases, can scarcely be conceived by a person who has never made the attempt to hold conversation in a foreign language but partially acquired. What I shall do when it becomes sickly here I know not, as I can scarcely persuade one to call on their own physicians, and it seems cruel to refuse a few moments attention and a half a penny worth of medicine, when they may be instrumental of relieving much suffering, and often of saving life. I hope we shall soon have the assistance of fellow-laborers, which we so much need.

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### *Syria and the Holy Land.*

#### EXTRACTS FROM A GENERAL LETTER OF THE MISSIONARIES.

Soon after the arrival of Messrs. Lanneau, Thompson and Hebard, which was on the 14th of March last, a meeting of all the brethren of the mission, except Mr. Pease, was held at Beyroot, at which a conference was had on the interests of the mission, in all its departments, the designation of the brethren recently arrived decided upon, and the openings in the country and the demands for additional missionaries considered. After giving an account of the proceedings at their meeting, the brethren proceed to dwell on the urgent need there is in the mission of at least two teachers and superintendents of schools, who should be laymen of high qualifications, able to acquire a foreign language readily, willing to encounter hardships, sincerely pious, well trained for their work, and from choice devoted to it; and then go on to remark upon the—

#### *Enlargement of the Arabic Printing Establishment—Call for Physicians.*

You will recollect that the Arabic press was removed to Beyroot, with the intention originally that it should be only a small establishment. The chief reason for this was the apprehension that it would probably encounter much opposition. Of course a large establishment must be more obnoxious than a small one; and if the enterprise should not succeed, the less exposure of property the better. Moreover, it was thought the demand for books was not sufficient to call for extended operations, and of course a moderate expense only of money and labor for this object would be economical.

Upon this original idea have all our plans been thus far based, and the communications of the Beyroot station, and of Mr. Smith, up to his last, sent less than a month ago, have had only this plan in view. For some time past, however, the question has been revolved by some of us, whether the plan for operating on so limited a scale ought not to be abandoned. And on going over the whole subject at our present general meeting, we all have become most fully convinced, not only that the reasons for the original plan are not valid, but that there are very urgent reasons for more enlarged operations, and that they ought to be entered into as soon as possible.

The press with all that pertains to it, has been introduced into the country, not only without any demur, but no duties have been demanded, except upon paper, for which they were voluntarily offered. Up to this moment, though the press is known in every direction to be in operation, and has been visited by persons of almost every description, not a word of opposition has been heard against it; but on the contrary, there evidently exists an extensive interest in it. The persons from whom it was expected jealousy would first appear, (those connected with the Greek Catholic press in Mount Lebanon,) have found, by the important assistance we have rendered them, that our establishment is a benefit to them, and they conduct themselves as friends. From government not a word has been heard, nor do we anticipate hearing any thing. We are the more disposed to put confidence in our experience thus far, on account of its coincidence with the experience of the press at Smyrna, which you will recollect was established about the same time. There, under the Con-

stantinople government, it has the same liberty as ours under the Egyptian.

The demand for books is indeed not so great as we could wish, but it is steady and increasing; and the more we travel north and south, the more extensive do we find the call for books. The chief consideration on this point now, however, is not the quantity, but the variety of books that is needed. In the department of elementary books for education every thing is yet to be done; and in many of the branches, books are needed this very day. Indeed the scholars in our schools are stopped at the threshold of learning for the want of them; and schoolmasters we cannot train without them. In fact, at this general meeting, in all our deliberations for the enlargement and improvement of our schools, we have been brought to a stand at this point, that there are no books. In books of christian doctrine and devotion there is a great scarcity, except that we have the Bible from the British and Foreign Bible Society, and some small publications come to us from Malta. And then of profitable children's books, of which you have so great a variety at home, and which would be so useful to the children in our schools, by giving them a taste for reading, and at the same time instructing them, we have absolutely none. And when shall we have any, at the rate we are now going on, or can go on, with our present establishment? We might almost say never.

Moreover we look at our press as one out of three in all the world, from which issues any thing for the evangelizing of the Arab race—a race extending from the Indian to the Atlantic ocean—the race, too, from which sprung the false prophet, and which embraces the chief supporters of his religion. It is indeed the only one established among the Arabs themselves, in their own country. In such circumstances, can our consciences suffer us to be content, while we refuse to attempt great things.

Besides, the Bible and tract societies at home hold out their generous hands, and say, Take these thousands of dollars and expend them in printing books for the perishing people around you. We see the spiritual wants of the people, and we take the contributions.

After expressing it as the decided opinion of the mission that at least two physicians should be sent to their aid, and commending the subject to the attention of the Committee, the missionaries proceed—

We cannot think it necessary to spend much time in showing that the request which we thus make is reasonable and important. That the subject is already appreciated by the Committee is evident from the fact, that they have already sent one physician to this mission, and since his lamented death, have resolved to send us another as soon as the proper man can be found. But if it is important to have one physician connected with our mission in Syria, it is equally important that we have two. We have now two stations in this country, which are nearly two hundred miles apart. It is plain, therefore, that for one physician to serve both stations is out of the question. The attempt of our late beloved physician to do this, with the melancholy consequences of that attempt, is known to you. The thing would be impracticable even in the United States, with all your facilities for travelling. But how much more so in this country, where it is scarcely possible without exposing health and life, to travel more than thirty miles a day.

But it is not merely, nor chiefly, to attend to the health of the mission families, that a physician should come to this country. At each of our stations a wide and inviting field of missionary labor is open before him and white to the harvest. He can enter it even before learning the language. With the assistance of an interpreter (and interpreters can now be found at all our stations) he can enter immediately upon his work. He can visit persons and families, to which, without his influence, his fellow missionaries could have no access. He becomes at once, in a large sense, a benefactor to the community; goes about doing good to the bodies and souls of men; and in a thousand ways opens the door of usefulness to his associates. Now it is scarcely necessary to say that if this is a work of importance at any of our stations, it is such at the other also. And really were one physician now to join our mission, it might become a question of no small difficulty to determine where he should be stationed. It is our deliberate opinion that every missionary station in this country, with which you connect a physician, will gain a more speedy and firm hold of the public confidence, than those which are without one. Would it not, therefore, be good economy in every respect, if a much larger proportion of your missionaries were physicians, than has hitherto been the case?

The claims of the Cyprus station are not contemplated in the request which

we here make for two physicians. But if that station be maintained, it is very important that a third physician be sent out to be connected with it. The strongest objection against occupying it is the unhealthiness of the climate during the hot months. But while this is not in the opinion of our brother and sister who have commenced that station, nor yet in our own opinion, a sufficient reason for abandoning it, it certainly constitutes a strong argument in favor of sending them a medical assistant.

*Missionaries Needed at Damascus, Aleppo, Tripoli, and Latakia.*

The missionaries state that at their general meeting, it was the opinion of them all that eight missionaries should be sent with as little delay as possible, to be located at Damascus, Aleppo, Tripoli, and Latakia, two in each place; and that a physician should be sent to each of the two cities first named. They then proceed to express their feelings of thankfulness on the arrival of the late reinforcement, and the reasons for having a still larger company sent without delay.

Before presenting the claims of the above mentioned places, it becomes us thankfully to acknowledge the very timely reinforcement which has recently arrived. Our thanks are due, first, to the Lord of the harvest, who has thus begun to answer our prayers; and next to those by whose immediate direction they are sent forth. Our thanks are due to the churches also, who have given up these their beloved sons to this work. This reinforcement, however, has not enabled us to occupy any new ground. One of the brethren who have now arrived, is designated, in accordance with the instructions of the Committee, to the superintendence of the boarding-school at Beyroot, where, moreover, his services are much needed; and the remaining two are appointed one to Jerusalem, and the other to Cyprus, each of which stations has heretofore been occupied by only a single family.

But can we rest satisfied? Will our patrons be satisfied? Or can we expect that our Lord and master will be pleased, if, with such a field before us as is now presented in this country, we attempt to cultivate only the very small portion of it which is now occupied? We are aware that the call for laborers comes to

you loud and strong, from the east and the west, the south and the north; while the scarcity of missionaries is such as greatly to embarrass you in your plans, and almost to dishearten your brethren now in the field. Yet we cannot shut our eyes to the claims of the many thousands in different parts of this land, who are as accessible to missionary influence, and to say the least, as much in need of that influence, as are those among whom our present stations are established. We must plead their cause, and tell our brethren and friends at home what we solemnly believe to be their duty in respect to these our fellow-men; otherwise they will certainly and speedily perish, and will say of us at last, *No man cared for our souls.*

The claims of Damascus, the first of the four places just mentioned, have been so fully presented in previous communications from this mission, that we need not dwell upon them here. We only remark, that while that city contains a population of probably 150,000, and is the centre of a vast internal trade, there is not a single protestant missionary within its walls.

We proceed to speak of Aleppo. The present population of that city is estimated at not less than 100,000. It is supposed that 30,000 are Christians, a few are Jews, and the rest Mohammedans. The great majority of the christian population are papists. The number of Greeks does not probably exceed one thousand. There is in Aleppo a large number of European residents, or rather of the descendants of Europeans, who have in many cases intermarried with the natives. This class of persons are by birth and profession papists; but probably the great majority of them are infidels. It is of great importance that some efforts should be made to bring them under the influence of the gospel. It is very important also that the English residents, who are settling there for commercial purposes in considerable numbers, should be furnished with the means of grace.

But another consideration which gives great interest and importance to Aleppo as a missionary station, is the fact that it would be the key to the populous and fertile regions of Mesopotamia, in which are the large cities of Orfah, Mardin, Mosul, Diarbekir, etc., with almost innumerable smaller towns and villages. In most of these towns and villages there are numerous Christians of the Jacobite Syrian, the Nestorian, and the Armenian sects. Among all these it is confidently believed that extensive missionary efforts

might be made with very encouraging prospects of success.

The approach to Aleppo from the sea, is either through the port of Alexandretta (Scanderoon) or the port of Latakia; from which places it is about four days distant. Its distance from Beyroot is nine days land travel, and from Damascus about the same. The situation of these places, as well as the extent and character of their population, is obviously such as renders it extremely important that each of them should have a physician.

Tripoli. This is a situation which we have long desired to occupy. It has some important advantages over most of the towns on this coast. Its population exceeds that of Beyroot; and large numbers of the people are Christians of the Greek church. In the town itself there are probably not less than one thousand Greek families; while in the vicinity, there are numerous christian villages whose population consists almost entirely of Greeks. These villages would form a very interesting and hopeful field of missionary labor. We have had for several years a flourishing free school at Tripoli, taught by a sensible and serious minded man from Beyroot. Another advantage of Tripoli, is its nearness to Beyroot; it being scarcely two days distant by land, and only a few hours by water. To this may be added, its vicinity to the mountains, to which it often becomes necessary to resort for change of air, during the warm season.

Latakia. This is a seaport, three days land travel north of Tripoli. Its situation is high and healthy. The population is perhaps 3,000 or 4,000, of whom about one fifth are Greek Christians, who would be accessible to missionary influence. But the chief recommendation of Latakia as a missionary station is its nearness to the mountainous country of the Ansaires, a people among whom we have long felt that a mission ought to be commenced. It is situated in respect to those mountains, much as Beyroot is with respect to Mount Lebanon.

The Ansaires are in some respects a singular people. They are neither Mohammedans nor Christians; although, like the Druzes, they profess to be Mohammedans. Their religious opinions are a profound secret. One thing, however, is known; their religion, whatever it be, exerts no good influence upon them. It is in fact no better than paganism. Some of their ideas and many of their practices are truly abominable. Their women are in a most degraded condition, being re-

garded as incapable of religion, and treated almost like irrational creatures. Of course the ignorance and wretchedness of the people is very great. The way of peace they have not known. They are, therefore, the appropriate objects of christian benevolence. Yet nothing has been done for their salvation, except the distribution among them, a few years ago, of some copies of the Scriptures. Their language is the Arabic, and it is an interesting fact that some few of them can read.

We only add, respecting this people, that they are a hardy race and very numerous—more numerous, probably, than the Druzes of Mount Lebanon. And that, unlike the Mohammedans and many christian sects in the country, there is no reason to think that any serious opposition would be made to evangelical efforts among them. Preaching, Bible and tract distribution, schools—all these means of doing good, it is believed, might immediately be put in operation among them, if we only had the men to do it. Is not this a field which ought to be occupied by christian laborers without delay?

LETTER FROM MR. SMITH, DATED BEY-  
ROOT, MARCH 17, 1836.

*Acquittal of a Druze, arrested for becoming a Christian.*

THE following communication on a deeply interesting subject, closely connected with the propagation of spiritual Christianity in Syria, and perhaps throughout the dominions of the viceroy of Egypt, will sufficiently explain itself.

An event has recently occurred here, having so important a bearing upon our labors and prospects, that I hasten to report to you the leading circumstances connected with it.

You are aware that apostasy from Mohammedanism is prohibited by Moslem law under penalty of death; and that this law has hitherto been strictly executed. Yet it has been a question of much interest to missionaries, whether, under the influence of the innovations recently introduced into this country from Europe, this law would not become a dead letter. Lately this question has become one of great practical interest to this station, in relation to the Druzes, as you will learn from our last joint letter. [See p. 414]. But we

hardly thought, when penning that letter, that it was so soon to be tried.

The Druzes are not really Moslems; but in consequence of their profession, they have ever been treated as such by the law; and recently, on the ground of this profession, soldiers have been levied from among them, as from the other Moslems. It is true that some have from time to time in years past joined the native christian sects in Mount Lebanon, without molestation; but then it was done in secret, under a local government that favored Christianity, and the converts were therefore never complained of to the Mohammedan authorities. The fact, however, has for years been well understood, and here we found ground for encouragement. We hoped, should any convert of ours be seized for punishment, to be able successfully to plead established precedents. But the local authority, which was favorable in those cases, being papal, is opposed to us, and could not be expected to lift a finger in our aid.

The case which I am about to relate to you is that of the Druze, whom I mentioned in my letter of December 2d, [See p. 350], as the only one, who, together with his family, still persevered in attending regularly upon our instructions. My first acquaintance with him was in September or October last. He was brought to me as one who wished to put himself and family under our instructions and embrace protestantism. Though a native of my immediate neighborhood, he had spent a part of the several last years in a village not far off, belonging to the mountains. There he had had two of his sons baptised by the Maronites, and had professed himself openly to be no longer a Druze, but a Christian. He had been prevented from receiving baptism, however, by fear of his relations, who had once gone in a body and beaten him. He now wished to remove his family again to his house in my neighborhood, if I thought he would be in no danger. Having then a good deal of influence over the Druzes around me, and over his relations among the rest, I told him to bring his family down, send his children to school, and attend upon every opportunity of religious instruction, and I trusted no harm would befall him.

He followed my advice, and from that time he and his family were regular attendants upon our religious services, and four of his children were in our schools. He professed a strong attachment to the Savior, was an attentive hearer of the

word, and evidently made progress, as well as his wife also; in religious knowledge. Both were anxious for baptism, openly declared themselves protestants, and were known as such by all. Even an officer of the emeer besheer respected him in this character, leaving him unmolested, on finding in his hand a testimony from me that he was a Christian, while he was seizing all his Druze neighbors for soldiers. He was never admitted to our church, nor did we consider that we had sufficient evidence of the conversion of his heart. Yet he was regarded by the public as having to all intents and purposes joined us.

He was thus living quietly at home, when, somewhat more than a month ago, it was reported to me one Sabbath evening that some officers of the governor were searching for him. I immediately sent out and brought him from his hiding place to my house, where, according to rights granted in this country to Europeans, no one would venture to take him without my leave, or at least that of my consul. In this asylum he and his sons remained more than a fortnight, the officers almost every day searching for them in the neighborhood. I repeatedly sent to inquire of the select men of the Moslems who sent these officers, what was wanted of him; and was uniformly answered that the governor had heard that he had become a protestant, and wanted to see him to inquire what had induced him to take such a step. As it was well known, however, that he was with me, and the governor made no demand of me for him, and the search for him gradually ceased, I began to think that the affair had no other origin than the complaint of an enemy to these select men merely, and that they would carry it no farther. The man, also, being poor and unable to live without laboring, could not continue long thus inactive. Accordingly having the offer of an oven about an hour distant, under the government of the mountains, he was induced to take it, being by trade a baker. Here it was thought he would be safe, as the governors of Beyroot have never been allowed to seize men within the territories of the mountains. He accordingly moved his family thither for a permanent residence, hoping, when the present search was over, to attend our meetings every Sabbath.

He was hardly settled here before the government, contrary to all usage, sent out a number of officers, and seized him as he was working at his oven. The crime alleged against him, was the same

as already mentioned, that he had become a protestant. On the road he was severely beaten to make him confess that he was a Moslem; and on reaching the city, was thrust into prison. Fearing that he might through fear deny Christ, I visited him as soon as possible in prison, and asked him what he intended to profess himself, whether a Christian or a Moslem, and urged him to make the profession he intended to abide by, as upon it would be based the steps we intended to take; declaring to him at the same time, that if he was a Moslem, we had nothing more to do for him; but that if he were a Christian, we would do what we could. In reply he professed before perhaps a dozen Moslems, whom my presence had drawn together, that he was a Christian, and that were they to burn him at the stake, he would die a Christian. These by-standers immediately reported my visit to the governor, and I was hardly gone before he was thrust into the inner prison, and ordered to be put in chains. My visit proved very opportune. He had not then been brought before his accusers; but soon after they came and tried every means, by promises and threats, to make him say that he was a Mohammedan. With unshaken firmness he persevered in declaring himself a Christian, and they at length left him still in the inner prison. Such a confession had never been made in Beyroot before; and much public attention was attracted by it. The poor man in his dungeon, aware of the danger of his situation, seemed to spend much of his time in prayer, and was often heard by his fellow-prisoners, in the watches of the night, calling upon Jesus Christ to help him. He even sent directions to a friend respecting the disposal of his few effects, in case he should be martyred, thereby shewing his calculation to persevere unto death.

Whether any thing could be done by us for his release appeared very doubtful. He was in the employ of no European when seized, so that he could not be claimed as a protected subject. Nor had we, as protestants, any religious rights in the country by treaty, which could give ground to any official interference whatever. There was no way but to see that the case was brought as fairly as possible before the higher authorities of the land, and then left to be decided according to what might be their views of justice and toleration. Nor were we unwilling, on the whole, that such a test should be presented to

them, that we might know what was to be expected of them hereafter.

The American consul at Beyroot, who took a deep interest in the case, addressed a letter to Soleiman Pasha, next in power to Ibrahim, and who was then at Sidon, on his way to Beyroot. This was favorably received, and the pasha replied with kindness, adding a wish that the persecuted family should send a petition to him, by which the facts might be brought before him, so that he might be ready to judge when he should arrive at Beyroot. This was accordingly done, and the requisite evidence bearing on the case was prepared. A petition was also sent to the governor. Mr. Smith proceeds in the narrative—

Having sent this petition, we felt that we had nothing to do, but to commit the case to God, and wait for his providence to work out the result. Upon this result we felt that important consequences depended. Should it be unfavorable, all further inquiry might be checked among the Druzes, through fear of persecution. Should it be favorable, it would be almost an epoch in Mohammedan government, establishing the precedent, before untried in a legal tribunal, that a Druze, notwithstanding his profession of Mohammedanism, has the right to embrace Christianity, and that, even in the protestant form. Thus would the door be opened wider among the Druzes, and more countenance be given to our labors in the country.

The poor man had his food daily sent to him by us, with messages to cheer him. Inducements to persevere he needed not, as he was fully determined upon this from the first, and never wavered. The case was prolonged. Soleiman Pasha's arrival was delayed from day to day, and nothing heard from him, except a word now and then from Mr. L., diplomatic agent of several European consuls, attached to the pasha's suite, that he was still interesting himself in it.

At length the pasha arrived; and the poor prisoner's wife immediately waited on him, and continued waiting at his gate daily. Every obstacle was thrown in the way of her access to him by the governor, and generally only the presence of the consul's janissary could get her admittance. Sometimes she was told to come tomorrow, and sometimes

she was promised his release. Once or twice she received orders from the governor, as she supposed, for his release, which produced no effect. But it appeared in the end, that all these hindrances were created by the governor. The pasha was well disposed, wishing only to accomplish the object without the appearance of European influence, and without stirring up Moslem fanaticism. The governor's last pretext for delay was, that as the man belonged to the mountain, he would give him up when an officer of the emeer should demand him; thinking, doubtless, that he had so prejudiced the emeer that no such demand would be made. But it so happened that the officer of the village where Kasim was seized, was within the reach of our influence. Word was immediately sent to him, and he came down and demanded the prisoner. Driven thus from every subterfuge, and threatened at last by Mr. Lapi, with being deposed from his office, he finally presented himself in person at the door of the prison, and told Kasim to go forth free.

Thus terminated, after an imprisonment of seventeen days, the first case of a converted Druze called to confess Jesus Christ before a Moslem tribunal. How great the change of Moslem ideas of toleration indicated by its favorable result! So great has been the fear of Moslem wealth in similar cases, that Druze nobles of the highest rank, in embracing Christianity in their mountain fastnesses, have not dared even to this day to let it be publicly known, and have concealed their religion in the veil of hypocrisy.

The poor man immediately came to us from his prison, thanking the Savior for his deliverance. Even for his imprisonment also he thanked the Lord, only complaining of some vicious boys, who were allowed to come daily and curse his religion; and of his brother, who had mocked him in his dungeon, wishing that he might come forth from it, only to enter his grave.

The man and his wife still appear well, they are constant attendants at our family devotions, are thankful and interested recipients of instruction, and three of their children are in our families, constantly enjoying religious and other privileges. I trust their ignorance, which is yet great, may give place to intelligent views of truth, and that God may write their names in the book of life,

#### *Embarkation for Smyrna—Shipwreck on the Coast.*

Owing to the imperfect state of the fount of Arabic types at Beyroot, and the difficulty of remedying the defects by any common means, it was deemed expedient at the general meeting of the missionaries, held last spring, that Mr. Smith, who has the superintendence of the press, should leave the station for such a length of time as might be necessary to procure, under his immediate direction, whatever was necessary to render the fount of types complete, and to enable the mission to increase the amount of their Arabic printing, and to render their books more acceptable to the people. Early in June the health of Mrs. Smith, which had not been firm for some time, became so much impaired that her physician decided that she ought without delay to be separated from all her labors, and to take a voyage. The missionary brethren, therefore, advised Mr. and Mrs. Smith to proceed immediately to Smyrna, hoping that the health of Mrs. S. would thereby be restored, while Mr. S. would there meet Mr. Hallock, who had just returned from the United States, where he had been to remedy defects in the printing establishment at Smyrna, similar to those which required attention at Beyroot, and could give him information which he needed. Of the protracted and perilous voyage Mr. Smith, in a letter dated at Smyrna, July 25th, 1836, thus writes—

We took passage on board a Prussian schooner, then on the point of sailing for Smyrna, and left on the eleventh of June. We had the cabin entirely to ourselves, and had laid in whatever we could command to render the voyage comfortable; and though Mrs. Smith suffered much from sea-sickness, the alleviation of some of her symptoms, for the first few days, encouraged us to expect to see our hopes realized. But God had designed otherwise. In one hour, we were stripped of every thing, and our hopes turned into the most anxious fear. We were taking the passage to the north of Cyprus, and at nine o'clock, on the night of the fifteenth, were aroused from our bed, by the vessel's striking upon rocks. I was instantly on deck, and found all on board in the utmost confusion. The ves-

sel was beating at every surge, in a manner that threatened almost immediately to bilge her; the breakers that formed around burst over her, and it was soon evident that our only resort was to the boats. The long-boat was with some difficulty lowered, and Mrs. Smith, having had the presence of mind to secure the garments she had put off on lying down, was first thrown into it. All the passengers and the ship's crew followed as fast as possible, to the number of fourteen; and we left the vessel, with her sails standing, still beating upon the rocks. Providentially the wind almost immediately ceased, and the waves, which once or twice broke over our boat, gradually became more quiet.

I had not till now had time to ascertain where we were. The mountains of Caramania, in Asia Minor, seemed yet sufficiently distinct to occupy us until morning in rowing, before we could reach the shore. But we soon approached a sandy beach, which, in the darkness of the night, had not been observed. Upon this we landed, after rowing for about an hour to find a place, where the surf would allow of our doing so in safety. It was a tongue of land, extending about eight or ten miles into the sea, and so low as to be entirely overflowed in stormy weather. What were our feelings as we stepped upon this shore! An hour before we were resting quietly on our beds, with our comforts around us, counting the days that would probably see us landed safely at Smyrna. Now we were thankful to be landed upon this desolate coast, scarcely escaping with our life, and stripped of every thing.

Yet the sailors had hopes of recovering something, and had scarcely landed us, when they put back to visit the wreck. In about two hours we had the pleasure of seeing them return. As was natural, they had secured first their own goods; and these being in large chests, little room was left in the boat for any thing of ours. They brought for us only a travelling bag of cloaks and shoes, a small trunk containing money, and two mattresses. Still we had hoped to recover all, and urged them to return again. What they had already brought did not at all improve our present condition, as every thing was wet; and Mrs. Smith spent the whole night with her feet thoroughly wet, in the open air, upon the damp sand. At day-break our sailors were seen again approaching. But their boat was empty. The ship was not to be found; she had gone to the bottom. We thought little then of what

we had lost; its amount was not fully realized until afterwards. Now our present circumstances called for immediate consideration. We had every reason to believe the coast to be deserted, as it actually was, so that no village could be found nearer than five or six hours walk; while Mrs. Smith could hardly walk half a mile. At the same time no shade, where we were, afforded us any defence from the approaching sun, the heat of which, in such a spot, must have been nearly scorching. Only a small quantity of bread had been saved, and no water for our whole company. Of clothing we had not a change of any thing, neither of linen nor of outside garments.

But what seemed to us a remarkable providence, as the light of day increased, a large Egyptian lumber-boat was discovered not far from shore; and into this, having first obtained permission from the captain, we threw ourselves and our baggage. He professed a willingness to take us to Cyprus, or to any inhabited harbor, on the coast, to which we might wish to go; but said he must first put into a neighboring place for water. About noon we entered a beautiful harbor, named Selefkeh, guarded once by a fortress, apparently of Venetian origin, and now nearly entire, but deserted of inhabitants. His coming hither proved merely a measure to extort from us as much money as possible, for not even could any water be found, except that which was fetid. He asked an enormous sum to take us to the nearest inhabited spot, which, when we had consented to give it, seeing we were entirely in his power, he would oblige us to pay in advance. In endeavoring thus to overreach us, he kept us two days in this deserted spot; sometimes changing his terms, and demanding more than he had already consented to take. During this time our days were spent under the shade of a tree, in a boisterous wind, and our nights in the open air. Our food was the dry biscuit we had saved, some rice and oil purchased from the Egyptian, and fish caught by our own sailors. Our cooking dish was a copper wash-basin, which had been saved from the wreck, and our hands were our only knives and forks.

At length our sailors, in one of their fishing excursions, discovered two or three vessels at anchor, eight or ten miles distant, and our boat was immediately despatched to visit them. They proved to be native vessels from Tripoli, loading wood for Egypt, and we were

immediately encouraged to hope that one of them might be induced to take us on our way. Feeling consequently independent of the Egyptian captain, a present was offered him for the services he had already rendered, and he left that night. But it was more than two days more before we could conclude a bargain with either of the vessels alluded to, they being also disposed to make the most of our necessity. None would take us to Costello Rosso, the nearest port where European vessels might be expected to be found, for less than \$100; and when a bargain had been concluded with one for this sum, a Turkish custom-house officer, from a village in the interior, three hours distant, endeavored to extort from us several hundred piastres more. I should mention that these expenses as well as the perils and privations of our shipwreck, were shared with three English fellow-passengers, two of whom cheered us by their society, and aided us by their kindnesses, all the way to Smyrna.

*Costello Rosso—Rhodes—Arrival at Smyrna.*

At length we sailed again, on the twenty-first, the sixth morning after our shipwreck. Our deserted harbor, though we found an empty house to shelter us the last two days, continued as desolate until the last, except that an old woman and a boy passed along the last day, with a donkey, and gave us some bread and cheese and a couple of apples, informing us that there was an encampment of Turkmans, about an hour's distance in the mountains, which information did not render our situation at all more agreeable, as these nomads are well known to be robbers by profession.

Our vessel was of the faintest construction, as well as very badly furnished, and our sailors were miserable navigators. At every considerable motion of the sea, the vessel trembled, as if in danger, besides being too lightly ballasted; and the sailors conscious, apparently, of its weakness, and of their own ignorance, made it a principle to put into harbor every night. This course, though creating much delay, had the advantage of giving Mrs. Smith quiet nights for rest, and affording us a full survey of the coast. The inhabited harbors increased in number, as we advanced westward, but the whole coast, from near Tarsus to Costello Rosso, seems to be chiefly devoted to furnishing Egypt with wood for timber and fuel, which is cut by the in-

habitants of the interior, and is seen piled up for market in almost every little harbor and roadstead. For provisions our vessel could furnish neither us nor its own crew with any thing but dry bread, pounded wheat, oil, onions, and charoobs, supposed to be the husks with which the prodigal son fed the swine. Fortunately our frequent calls enabled us to add to our stock of food, but for cooking and eating it we had only one pot, one pan, one plate, and some wooden spoons, to share with the whole ship's company, now amounting to twenty-two persons. All these inconveniences could easily be endured by the healthy, and forgotten as soon as past; but they were not of such trifling consequence to a lady in feeble health; and, added to the exhaustion of sea-sickness and fatigue from the motion of the vessel, they were almost more than could be endured. To one of our fellow-passengers the voyage indeed proved fatal. He had come on board feeble at Beyroot, and being careless of exposure, privations and fatigue wore upon his strength, until one morning he was found dead. The funeral service was read over his body by one of his fellow-passengers, a clergyman of the church of England, and it was thrown into the sea.

The winds favored us in this part of our voyage, and notwithstanding all delays, we entered the harbor of Costello Rosso, on the morning of the twenty-fifth. Providentially a Greek schooner was about to leave as we arrived. A bargain was immediately made for our passage, and as soon as sufficient food and a few articles of table furniture could be procured, we were again at sea. Of Costello Rosso we, of course, saw but little. It is a very compact Greek town, of several thousand inhabitants, situated upon a small barren island, which is little more than a naked rock. Even water is so scarce as to be obtained in small quantities only, and that for money. But its excellent harbor entices a large proportion of the vessels which pass this way to visit it, and from the commerce thus created it derives its support.

Two days and two nights only were spent, between Costello Rosso and Rhodes, but they were exceedingly trying to the health of Mrs. Smith. The cabin of our vessel was so filthy, and the air so confined, that she could not persuade herself to enter it, and actually spent the whole time, night and day, on deck, though the wind was cold and violent, and a part of the time even tempestuous. The result was that at Rhodes,

she found herself afflicted with a severe cold, which increased the violence of all her symptoms, and rendered her so low, that when we left she had to be carried from the house to the shore in a chair.

Our delay at Rhodes was but three days; no longer than was needed to make the most necessary addition to our wardrobe. For here was the first place where we found sufficient civilization to be able to obtain a few articles of European clothing. Our wants, however, and especially Mrs. Smith's, were but partially and poorly supplied. Cotton cushions were made, to supply the place of pillows; for in saving our mattresses, the sailor's had not secured a single article of bedding, not even a pillow. But nothing could be found to answer for covering, and she had only her cloak to sleep under, until we reached Scio, where our kind brother and sister Houston gave us a blanket.

Allow me here to stop a moment, in order to turn your attention to Rhodes, as a field for missionary labor. I became fully satisfied that it ought soon to be supplied with at least one missionary,—if it be not, indeed, the best situation for the contemplated Greek High School. It is the most fertile and beautiful of all the Greek islands I have visited. Its air is perfectly salubrious, and water abundant and good. It is a thoroughfare, visited by almost all the ships that pass that way. The city is the neatest I have seen in Turkey, retaining yet many of the features impressed upon it by the knights, and it is said that the villages copy after it. House rent is low, and almost every article of living is cheap and abundant. It has a highly respectable English consul, who expressed an interest in having a missionary established there. And that a missionary would have enough to do, you may learn from the following statements.

Besides the city, the island contains forty-five villages, all inhabited exclusively by Greeks, who amount to seventeen or eighteen thousand souls, only about one hundred and fifty of whom are papists, living directly around the consul's. The Turks are about ten thousand, and, together with about a thousand Jews, occupy the city, exclusively. Add to this that Rhodes might be the centre of an extensive circle of influence upon the adjacent islands and the neighboring continent.\*

During the remainder of our voyage, nothing occurred worth recording. We left on the second instant, and by contending with almost constant contrary and violent winds, reached Smyrna on the thirteenth, thirty-three days from Beyroot, and twenty-nine from the time of our shipwreck. Never was I so rejoiced to reach a brother's house, as when we entered brother Temple's. I need not say that we were received with the highest degree of cordiality. Our wants were soon supplied by a circle of kind friends. But the injury suffered by Mrs. Smith has not been, and perhaps never will be repaired.

### Smyrna.

LETTERS FROM MESSRS. TEMPLE AND ADGER, DATED JUNE, 1836.

#### *Opening of a School for Armenian Girls.*

UNDER date of June 24th, Mr. Adger writes—

I believe I mentioned in a former communication that we had opened an Armenian girls' school in a room belonging to the Armenian hospital, which the rulers of the nation had given to the object free of expense. It was a good room, in a good situation; we had conversed with a number of influential Armenians on the subject, and received their assurance of interest and friendship; we had a sufficient number of benches, desks, cards, frames, etc., prepared; we found and engaged a very good teacher, an enlightened deacon, who for a year or so had lived with the bishop himself as his secretary, and had the friendship of this dignitary, and who, in the course of a fortnight from the opening of the school, was to have been married, which last is a very important circumstance for the teacher of a girls' school among the Armenians. Under such circumstances we commenced, and in the course of a week we had more than forty girls. From motives of prudence I had refrained from going to the school myself, and baron Sarkis did not go very often. In this way we hoped to elude the jealousy of those who might be bigoted, and to do great good to the nation. But it would not do. A few persons—nay I believe only one man—at first raised his opposing voice: others afterwards joined, and so a party was formed. They called a meeting of the

\*See the statements of Mr. Lanneau on pp. 419-20.

nation, and said nothing, so far as I know, against me, but merely put it to the pride of the nation to say whether they were so poor as to need a stranger to come and make a free school for them. They voted that they were not so poor; that they would themselves bear the expense of the school, and so have it for their own. The next day I received notice of their proceedings, and also their thanks for having been the means of their having a girls' school. In a few days I sent in my bill of expenses incurred, and received prompt and full payment. Now I have to remark on the facts stated above as follows—

1. We see that the Armenians are a proud spirited people, with not quite so much love of money as their Greek brethren. There is certainly something to commend in the desire of not depending upon the charity of strangers for the education of their daughters.

2. It was undoubtedly my duty to yield a cheerful compliance to their wishes. Had I shown the least dislike of their course, they would at once have set me down as their enemy.

3. Our school may do a great deal of good, though it is not in my hands. I am afraid they will not pay enough to secure a good teacher; and that if they do continue the one whom we appointed, they will take very little interest in it, and so discourage his efforts. Indeed he began to complain even the first week after the school passed out of our hands.

Still it will be a girls' school, provided with desks and seats and cards, altogether different from any girls' school they have ever had before. We can visit it, with proper discretion, and furnish them books and give them other suitable aid. It has cost and will cost us nothing. And if it does not do well, we shall be invited by our friends among them, in the course of a very short time, to open another school.

#### *Opposition of the Greek Ecclesiastics to the Missionaries.*

On the 25th of June Mr. Temple gives the following account of the measures adopted by the Greek patriarch at Constantinople, the bishop of Smyrna, and some other ecclesiastics of that church, to interrupt the schools, and embarrass the other labors of the mission. The pamphlet mentioned is probably the same which Mr. King

referred to in his journal, page 423, which seems to have been written and published in France, and thence sent to Greece.

In a former letter I mentioned, I think, the pamphlet circulated against the missionaries in Greece. Since then the patriarch of Constantinople has written a circular against us, a bishop in Greece has written a book of a hundred and four pages against the missionaries and their schools, and the committee of the Greek church in this city has published against us. All this was a preconcerted affair, without doubt. We have all thought it our duty to reply to the notes of the committee here, not because we fear their influence, but because it affords a rare opportunity of saying many useful things, which the people will be sure to read at such a time as this. The brethren have requested me to draw up a reply, which I have done, and it will probably be printed before long. It does not attack their tenets or rites, for the time for us to do this, I think, is not yet come; but sets before them some important truth, which we hope may do good.

Our schools have all been closed for more than a fortnight by a few cases of the plague. They were all going on very well till the plague made its appearance, embracing about three hundred children, two hundred of them being girls and the rest boys. In this number the school of Mrs. Hallock is included.

The patriarch says in his circular, that heretical tenets have been imbibed every where in the flock confided to him to a most alarming extent, calling loudly for energetic measures to arrest their progress. The Greek papers tax him as having recommended measures worthy of the pope, in the dark ages, and they do this with good reason. I am persuaded it will not be borne. No book can be sold without his permission, no teacher employed without his examination, and no preacher open his lips without his special authority. It remains to be seen what the effect of all this will be.

30. We learn to-day that the bishop with the priests are preparing to make a more formidable attack upon us than ever. It is said they will issue an excommunication against all the parents who send their children to our schools. It is obvious that they have determined to try their strength, and to crush us if they can. If it were not that the Lord is on our part, surely they would swallow

us up quickly. The Lord forgive them for they know not what they do.

### Greece.

#### EXTRACTS FROM THE JOURNAL OF MR. KING AT ATHENS.

THE extracts from the journal of Mr. King given here, previous to the month of May, are of an earlier date than those inserted in the number for November, page 421.

*September 30, 1835. Sabbath.* This has been an interesting day to my soul. I was enabled to speak with zeal and earnestness for Christ, and blessed be the Lord God of Israel for his help. In the morning I had my exposition of the sacred scriptures as usual, with my first class. In the afternoon I preached in Greek from Prov. v. 12. The audience was solemn.

*December 20.* I have met with no new difficulties in my work, and my Gymnasium is rather, I think gaining ground. Day before yesterday Lycurgus, the former governor of Samos, put his son in it. He himself last Sabbath attended my religious service, and afterwards applied for the admission of his son into my Gymnasium. I have still many good opportunities for distributing books in schools; and hope at the close of the year to give an account of what I have distributed the last six months. My relations with different parts of Greece are becoming rather extensive, more and more so every year.

*February 4, 1836.* A justice of the peace, Mr. P., called on me to get some books to send to Patrass. Judge M. of that place had written to him to obtain them for him, and forward them. Mr. P. says he has in his jurisdiction ninety-six villages, and that he shall wish me to supply him with books for schools which may be established in them. Not long since an eparch called and asked me to supply the children in five schools in his jurisdiction. A few days ago, I received a letter from the interior of Sparta, expressing the joy of the people there, on hearing a letter from me read, giving them the intelligence that I had forwarded some books which the teacher had applied for in person last summer.

10. I heard one Greek lesson in the Gymnasium, and gave two lessons in the sacred Scriptures. A priest from Eleusis was present at one of the lessons. He came for the purpose of procuring the

sacred scriptures. Gave him the Pentateuch, Psalms, and New Testament, and some tracts, and urged upon him the importance of teaching the flock under his care the word of God.

12. Last evening, or near night, I heard that Philteas, teacher of mathematics in my Gymnasium, was ill, even at the point of death; that he could neither see nor hear. This was to me most unexpected news, as only a few days previous he appeared in good health. This morning I received the intelligence that he was dead, and that he died last night. This afternoon we attended his funeral. As I returned from the grave, I conversed with a young priest on the vanity of this world, the importance of studying the word of God, and of our being ready for our departure. Several students listened to our conversation.

13. I received a letter from a teacher in Calamata, asking for books and tracts, and saying that I might send as many of the tracts on drunkenness as I chose.

20. Called on Mr. A. and conversed with him on the subject of translating into modern Greek, *The Mother at Home*.

28. Sabbath. In the morning I expounded to the first class a part of the first chapter of the epistle to the Hebrews, and called the attention of the students particularly to the argument for Christ's superiority to the angels from worship being paid to him, or from the command to worship him, and asked them if this argument would not fail in case we were commanded to worship other beings, whether men or angels? Several of the students saw the force of my remarks, and acknowledged the justice of it; and admitted that if we worshipped any other created being, we should give to it that honor which belongs to Christ alone. In the afternoon I preached in Greek from Luke xviii. 1.

*March 2.* Assembled all the students, and communicated to them a letter, which I received the day previous from the demarch of Athens, requiring the students to attend, two hours a day, a school for learning ecclesiastical music, as being one of the "liberal arts."

5. Received letters from Smyrna informing me of a meeting of my missionary brethren in regard to a seminary for Greeks. As the appointment was made for the meeting to be on the tenth, it seemed important that I should go immediately by the steamboat, which, I was told, would leave the next day, the Sabbath. What then was duty became a

serious question. To set out on the Sabbath I was unwilling. To lose the steamboat, and go by whatever vessel I might find, and be perhaps two or three weeks in getting to Smyrna, seemed very unpleasant. I, however, prayed to God that he would facilitate my way, and was inclined to think, that I would not set out on the Sabbath, though I should lose the steamboat and be at a great deal of difficulty in getting to Smyrna.

6. When I awoke I felt that I could not go to-day, and cried to God so to direct the heart of the captain as to stay till the next day, but if he did not, I felt that I should be happier to let the steamboat go, and tomorrow seek for such conveyance as I might find in common vessels. In going, however, to perform an act of mercy for a person who was very ill, I observed stuck up on a shop a notice that the steamboat would leave on Monday, and my soul magnified the Lord for his great goodness. Expounded in the morning to my first class a part of the second chapter of Hebrews. All were solemn, and seemed impressed with the thought of God manifest in the flesh.

7. At about five I went on board the steamboat, and at seven we left for Syria. The Rev. Mr. Robertson, who had been spending a few days at Athens, was on board also, returning to Syria.

9. Sometime last night, we left Syria, and arrived at Smyrna about one o'clock this morning.

10. I called on Mr. Temple, who, with Mr. P., went with me to see Mr. and Mrs. Bird. The meeting of these friends could not but bring to my mind many interesting scenes, long gone by, connected with Palestine and my mission there with the lamented Fisk. Found Mrs. Hallock, who is actively and busily employed in an infant school, notwithstanding her large family would, I should think, claim almost all her time.

14. The missionaries of our Board now in Smyrna assembled at the house of Mr. Temple, and the meeting was organized, by choosing Mr. Temple president or moderator, and Mr. Goodell scribe. At about half past ten, we attended a meeting of the brethren of different societies, which has been for some time established, and which is usually held on Monday of every week. There were present at the meeting, the Rev. Messrs. Jetter and Lewis; the American missionaries, and Mr. B. Barker, at whose house we met. The meeting was a pleasant one. In the evening we had a prayer-meeting at Mr. Adger's. It was

a delightful evening. Christ and his love occupied our thoughts and was the subject of much of our conversation.

17. At about ten we attended the examination of Mrs. Hallock's infant school, consisting of about thirty or forty scholars. At her request I distributed the rewards, and accompanied almost every reward with a few words of exhortation; and at the close I addressed all the scholars and their parents on the importance of living for Christ, and the importance of parents training up their children for heaven. After this we returned to Mr. Temple's and resumed our meeting. In the evening I attended a prayer-meeting at Mr. Temple's. Heard read a part of the journal of Mr. Perkins.

20. From my wife's parents I learned that at the examination of the children in Mrs. Hallock's infant school, some of the mothers present wept, on hearing their little ones answer the questions that were put to them.

23. Met at Mr. Temple's and concluded our session, as delegates from the different missions, by offering up thanksgiving to God for the great unanimity and love which have reigned among us and marked all our proceedings. At four we again assembled at Mr. Temple's and partook of the Lord's supper. Mr. Paxton and Mr. Temple administered the bread and the wine. It was to me a most interesting season. Seeing Mr. and Mrs. Bird and Mrs. Goodell present, it brought to my mind the time when I separated from Mr. Fisk in Palestine, and my feelings on arriving at Smyrna, and receiving there the news of his death. And oh how soon some of us may be called from our labors! This we considered as the close of our labors in Smyrna.

26. In the forenoon attended the examination of Mrs. Brewer's and Mrs. Temple's schools, and at Mrs. Temple's request I distributed the rewards to the scholars, making some remarks as I distributed about the future rewards of the righteous, and the prize of our high calling in Christ Jesus. At the close I addressed the parents and the children on the subject of foreign influence, and the importance and duty of the parents and the priests knowing what the children are taught in these schools established by foreigners; and exhorted them to be careful and see that nothing was taught heretical and contrary to the word of God; but that if the truth were taught as it is in Christ, to be careful and not oppose, lest they should be found fighting against God. I referred them to the

conversation of Nathaniel and Philip about the Messiah, and Philip's reply to Nathaniel, when he said, "Can any good thing come out of Nazareth? Come and see." I also spoke of the character of the Greeks from time immemorial, as loving wisdom, and being naturally a religious people; of their showing piety towards the gods, when they were idolaters, and the same towards the true God and Jesus Christ, after they became Christians; and expressed my conviction, that no liberal Greek, loving wisdom, and being devout, will condemn this school, in which are taught the elements of literature for the improvement of the mind, and the gospel of Jesus Christ for the improvement of the heart; and concluded by referring them to that day when all parents and their children, small and great, of all nations, shall stand before God to be judged.

Mr. King had taken Mary, his daughter, with him to Smyrna, hoping to find a suitable conveyance for her to the United States. In the following account which he gives of the parting scene, the reader will learn with what feelings parents engaged in missionary labors in the dark places of the earth part with their children, and how important and urgent, in their estimation, are the reasons for having their children removed from the pernicious influences which must necessarily be exerted upon them there, since they are sufficient to induce the parents to submit to the pangs of separation from those bound to them by the tenderest natural ties, in order to secure for them an education in a civilized and christian community. After noticing the preparations made for the voyage, he proceeds—

*April 2.* Mr. Temple and his two sons and some others accompanied us to the vessel. On arriving on board, I asked the captain to have his men assemble in the cabin, where I made a short address to them, and read the 121st Psalm, and then Mr. Temple addressed them and offered a prayer. After the sailors had retired, I knelt down with Mary and prayed with her, consecrating her anew to God, and seeking for her his protection and the renewal of her soul. Then I arose and kissed her and she me; but her little heart was full, and she began to weep and said, Papa, I am sorry I left mama at Athens; and continued to weep, though she said nothing about remaining with me. My own heart was of course

much affected, and I examined anew the reasons of my sending her to the land of my fathers, and I thought they were right and just, and that I ought to persist in my purpose; though it was hard, very hard, for me. In the midst of all her weeping she did not say a word about remaining; did not say, Let me stay, or I wish to go with you; but seemed to act like a person of mature years and reflection, decided, but feeling that it was bitter to go from me. It seemed to me as if God had disposed her heart to this, and given her reason and the power of reflection above her years, and great perseverance in her plans. She had all along previous, expressed great joy at the idea of going. On parting I said to her, God is your heavenly Father, and if you should be ill at any time, do not be afraid; pray to God, and if you love him and believe in Jesus Christ, you will never die; if you die he will give you life; so do not be afraid, my child. When you are sick, your father cannot make you well; it is God, your heavenly Father, makes you well. After leaving her my heart was very sad. Mr. Temple accompanied me home and sat awhile and conversed. It was about half past nine in the evening I left my child.

At a rather late hour I retired quite fatigued, but could not get sweet repose. My slumbers were disturbed, my head was pained. I dreamed of seeing Mary weeping; of crossing a deep, dark, and dangerous flood; awoke, sunk again to sleep, and again to disturbed dreams. But as I awoke I cried to God through Christ, to comfort the little heart of my child.

I feel as if this act of mine, in sending her to America, would be blessed of God. I have done it after much reflection and prayer, looking to God to direct me, enlighten me, and show me what was duty; and that if it would be for his glory that she should go, and for the good of her soul, then to open the way and make it plain; and if not, to hedge it up. He has made it plain; he has given a most excellent opportunity; at the best season of the year, with the best attendance; and had finally so ordered it, that I should see her safely embarked before I leave for Athens. My feelings, too, in prayer with regard to this subject, have been such that I have great confidence that he, to whom my prayers have been directed, will bless this act of mine, and that we shall all have reason to bless God that I have sent her; and I write this that it may stand on record, that I

may see it myself, and that others may see it, and believe that whosoever trusteth in the Lord shall never be ashamed. But the separation seemed to me next to death. God alone knows the bitterness of my heart on this subject. May this bitterness soon be turned into sweetness and this sorrow into joy. My wife was perfectly united with me in the desire of sending her.

3. Sabbath. I arose in the morning with a pain in my head. My mother-in-law also, who weeps much at Mary's departure, and her maid-servant wept, till her cheeks were quite swollen.

At eleven I preached in Greek, at the Dutch chapel, to a full audience of Greeks and those who speak Greek. Many stood up for want of seats. The audience was very attentive and solemn. Benedict, a Greek priest who preaches in the Greek churches, was among my hearers. The Rev. Mr. P. of Boston, was also present, and several of the American missionaries. Some of the Greeks expressed a wish that I should come to Smyrna and preach regularly to them, and thought I should have a large audience. However that might be, I can say that I was never, perhaps, received with more kindness by the Greeks in that place, than at this time; and never, perhaps, before felt so much that I was at home among them, and might be useful to them.

4. I took leave of my friends, attended the monthly concert of prayer at the Dutch chapel, put my things on board the steamboat, and took passage for Athens.

May 24. In the evening Mr. —, a lawyer, called. In conversation he spoke of the troubles at Syra, and the opinion of the Greeks with regard to our labors. He says that the reformation which we desire in the Greeks, the more intelligent of the Greeks themselves desire; and if they lie still and see the Americans persecuted, or join in the cry against them, they themselves are hypocrites.

28. A young man, formerly a member of my Gymnasium, called. He is now in the government Gymnasium. He said that a few days previous, he had stated, in conversation with a fellow-student, that he would not admit any thing in religion but what the sacred Scriptures teach; that in consequence of his saying this, he had been ordered out of the school; that he refused to go, saying that no professor had the right to expel him; that the government only could do this; that he was told by one

of the professors that it was not his business to talk on the subject of religion; that he replied that he thought it the duty and business of every honest man, to do what he could to enlighten others; that Mr. — said to him, "You know that the images at Naxos work miracles." He (the student), replied, that he had begun to talk and should talk, otherwise there was no liberty; that the ancient Greek philosophers knew that their idols were no gods, but they did not dare say so; that Socrates for saying a word was condemned to death; that if people could not now speak, there was no liberty; that he should speak, come what might. I hardly knew what to think of this young man, whether he was sincere in his conversation, or whether he had been sent to catch me in my talk. He appeared, however, to be sincere.

30. Mr. —, a Greek friend, and an intelligent man, told me that he had by accident overheard a young man eighteen or twenty years of age, conversing with one still older, and telling him what had happened at Syra; "That it was all over with the Americans there; that their schools had been, or would be, burned or destroyed, and the Americans too; that the Americans there *seal* the people, etc. After hearing the fellow a while, he told him to be still talking in that way and telling such lies, lest some one should have him put in prison.

Mr. B. informed me that his friends at Syra, write to him, "That as many as one third of those who have been to Naxos devoutly to worship the wonder-working image or picture, have become convinced that it is all a deception. This will be likely to cause a counter current. Men who have been deceived are indignant at their deceivers, when they become undeceived."

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### Sandwich Islands.

EXTRACTS FROM THE JOURNAL OF MR. GREEN, AT WAILUKU.

#### *The Closing Year—State of the Church.*

January 1, 1836. In reviewing the dealings of God with us the past year, we find much cause for unfeigned gratitude. The angel of death, though he has been commissioned to remove many of our people, has cut down much fewer than in the preceding year. Our labors, too, have, on the whole, been prosperous.

Multitudes of children are under a course of instruction, and their progress affords us a good degree of satisfaction. There is considerable demand for books. Our congregation on the Sabbath is large, and as attentive as we have at any time seen it. We do hope that great good has been done during the year which has just closed. May this opening year be crowned with mercy, and prove to us and to our people the beginning of years.

To-day I spent considerable time with the church in prayer and fasting, preparatory to the administration of the Lord's supper. In the evening I preached from James v. 9. "Behold the Judge standeth before the door."

2. Met with the church several times again to-day. Some of them feel deeply, and gave me cheering evidence that they do love the Savior. Others—oh how indifferent they are to all that can be said of Him, who is the chief among ten thousand, and altogether lovely.

3. Sabbath. To-day three individuals were baptised and received into our little church. They have long appeared well, and they seemed to understand something of the solemn nature of the obligation they were taking upon them. May they prove that their professed attachment to the Lord Jesus Christ, is genuine.

In nothing am I so deeply tried as in relation to those who wish, obviously, and many of them earnestly, to enter the church. Some, so far as we can see, appear to walk according to the requirements of the gospel, but they seem to have little or no sense of the evil of sin, or of the value of a Savior's blood. I dare not, cannot, admit them to the fellowship of the church. So many are the dead branches attached to this vine, that I tremble exceedingly lest I make work for unavailing and bitter regret. Oh that God would shed down the Holy Spirit upon us, and separate the clean from the vile.

25. After a cool night with rain and wind from the north, we had a fine view of Hale a lea la, the high land of east Maui, covered with snow. It seemed to be deep, and has lain during the day, with little alteration from the sun. The sight of snow under a tropical sun, which at noon beat down upon us in his strength, is refreshing, and reminds us of a land which will ever be dear to us, though we have no desire to tread its bleak hills, or feel its chilly winter.

#### *Various Reflections—Schools—Protracted Meeting.*

Feb. 24. Received letters from our beloved friends to-day. How cheering to hear from the land of our fathers. And yet how many things do we hear which sicken the heart! How much contention in the churches of our land! And then the state of morals, the excited state of public opinion, the ceaseless strife, which threaten to bury the hopes which I had cherished of the glory of my country in an untimely grave! Could I make my voice to be heard, I would assure the actors in these scenes of confusion and blood, that the heathen of Hawaii will rise up in the judgment and condemn them. We have no mobs at the Sandwich Islands.

March 7. To-day we examined our schools. Children appeared well and are fast improving. Our adult schools did quite as well as we expected. We greatly need a better set of teachers.

16. To-day, after making a few remarks to the people, I called upon Bartimeas, the blind man from Hilo, to address the congregation, as he had just arrived. He did so, and afforded us great satisfaction by his excellent and well timed remarks. I am uniformly pleased with this man, he is so humble and well instructed in the things pertaining to the kingdom of God. He is going to make the tour of East Maui. I trust he will be instrumental of great good. May the Savior go with him, and bless his exertions to the salvation of some, at least, of the poor benighted occupants of the island.

April 21. At Molokai. I have been here during eight days assisting Mr. Hitchcock in the labors of a protracted meeting. We have had a pleasant season, and are all cheered with the evidence which we obtain, as we go from house to house, that we have not been left to labor alone. Quite a number seem to be affected with a sense of their guilt and danger, and they are inquiring what they shall do? Others seem to be hoping in the mercy of the Lord Jesus Christ. May multitudes here be effectually benefitted, and brought cordially to accept of the Lord Jesus Christ.

23. Reached home. It is a delightful season of the year. The winter has been an uncommon one. Till January we suffered greatly with a drought. Scarcely a morsel of food remained for our cattle. But now, in every direction, the fields laugh with abundance, and all

is clothed with verdure. No less than three several times the mountain to the east of us has been covered with snow, and once it remained on the ground nearly a week. This, in the opinion of those who dwell below, is a sure indication of a fruitful season. But, alas, what avails a fruitful season to the sluggard

who will not sow? Multitudes, all around us, are famishing with hunger, and all because they were too indolent and improvident to plant. Alas, how few of this people are wise, either for time or eternity! They, of all men whom I have ever seen, walk by sight.

## Proceedings of other Societies.

### FOREIGN.

#### MISSION OF THE AMERICAN BAPTIST BOARD IN BURMAH.

Mr. Mason, travelling and publishing the gospel of Christ among the Karens, makes the following remarks respecting—

#### *Kuto, Pank-ting, and other Villages.*

*Kuto.* Nov. 10, 1835. The Lord's work is a pleasant work in all its departments; but the pleasantest part of all, is to traverse the streets of these rural villages, literally proclaiming the gospel from house to house, and calling upon all I meet to abandon their senseless idols, and flee from the wrath to come. "But how is it possible for us to be saved from hell," observed a man that I had addressed, "when our most excellent God was not exempt from its sufferings?" Here is one of the most prominent difficulties in the mind of a Burman; he regards the sufferings of hell as certain as death, and from which the Divinity himself, is not exempted. Sometimes I am answered by an aphorism in Pali verse—

"Daily people are born on earth.  
Daily people are removed by death,  
Daily people go to hell,  
Daily people pass away to nigan "

We have had an interesting audience in the zayat, of from fifteen to twenty, for three hours, and both the assistant and myself, after the fatigues of the day, are weary of talking, while the people are more interested than at the commencement.

11. At Pank-ting I found a learned Burman, who has made himself rather notorious in the village, by talking of Christianity. He was very glad to receive a Testament, and seems disposed to examine; but he is so bewildered in his whirlpool of transmigrations and everlasting succession of Boodhs and kulpas, and the thirty-one states of existence, from "darksome Tartarus" to the sunny plains of "waving Asphodel;" that the simplicity of gospel truth is by far too difficult for him to understand.

12. There are a few Karen families at the foot of the mountains, on the west side, that seem to be left to hardness of heart,

and it has hitherto been like labor in vain to visit them: still my heart yearns over them, and I cannot suffer a dry season to pass without making them a visit, in hopes that the Lord's time to favor them has come. I found myself among them to-day. There are two houses where we first stopped, but the people were all out reaping, except an old woman and a few children. "Well," I inquired, "do you make offerings to evil spirits?" "No," she promptly replied, "never; neither did my ancestors." "What do you worship?" I continued. "I worship God," was the answer. "What God? we hear of different gods." "I know of but one God," she replied again, "the God of our fathers." After a long conversation she sent for all the people to come in, and listen to the teacher. The women came, but the men would not leave their work. Among the number, was the sister of a Christian, for whom I should have hope, were she away from her present intemperate associates; and the old woman seems to be almost persuaded to become a Christian. She said, in the course of conversation, "I do think of the goodness of God. We used to say, that the Karens were the children of God, and the Burmans the children of the devil, and so we call them yet; and I often think how much happier we are now, than when we were under their government. Then we were often called away from our homes, to drag down boats from the high hills on which they had been hewn, to the distant navigable streams; sometimes we had to make roads, and when the white foreigners came, they had us all employed in carrying stones, and throwing them into the river, to obstruct the passage of the English ships. I remember too that the elders said, 'God will yet save us,' and it seems to me that this is the salvation promised. They also said, Children, we have not happiness, but happiness will come to our posterity.' I believe that that happiness approaches."

13. The man that feels it his duty to "turn away his eyes from beholding pleasant sights," should never come into the Karen jungle,

—"Where nature sows, herself,  
And reaps her crops; whose garments are the clouds;  
Whose minstrels, brooks; whose lamps, the moon and stars;  
Whose organ-choir, the voice of many waters;  
Whose banquets, morning dews; whose heroes, storms;

Whose warriors, mighty winds; whose lovers, flowers;  
Whose orators, the thunderbolts of God;  
Whose palaces, the everlasting hills;  
Whose ceiling, heaven's unfathomable blue;  
And from whose rocky turrets, battled high,  
Prospect immense spreads out on all sides round,  
Lost now between the welkin and the main,  
Now walled with hills that sleep above the storm."

I bless God that idolatry has never stained this landscape with her blighting touch. Her pagodas have never risen to these "rocky turrets;" her images were never planted on yonder hills, laughing in their verdure, as just from the hand of nature before the earth was cursed. The inhabitants of this scenery seem to be under the genius of the place. They are nature's children, simple, honest, hospitable, and kind. In a walk of a few miles I find myself removed almost to the antipodes of the moral world—from a nation of idolaters, without a single trait of character but what is repulsive, to the worshippers of nature's God, a people with all the social virtues of civilization without its comforts, a people whom it is impossible but to love. That the picture is not overdrawn I have impartial testimony. A catholic missionary in Burmah, many years ago, referring to the Karens, wrote, "If we look at the savages who inhabit the frontiers of this country, and the forests in its centre, we find minds of a higher character, who are more governed by reason than by fear—we find many who would prefer death to a vile slavery. The Karens have given us many examples of this within the last few years. We find them conscientiously attached to the laws of justice, faithful to their agreements, frank in their manner, submissive without servility, grateful for kindness, and affectionate to those who show affection to them. The less intercourse these wild tribes have with the Burmese, the more fond they are of liberty. They are probably of a different origin, as the difference of their features and their color\* indicates. Their religion, which consists of but few tenets, shows a different origin."

It appears from the journal of Mr. Mason that the Roman Catholics have a mission at Mergui, and are attempting to gain some of the Karens to their faith. In Siam they have a somewhat extensive and effective mission.

Respecting the reception of the gospel by the more southern Karens, Mr. Mason writes—

27. "My soul doth magnify the Lord." One of the Karen native assistants from the south, came in this evening, with the soul-awakening intelligence that the inhabitants

\*The Karens as a nation are considerably whiter than the Burmese, although individuals may be found in each of nearly the same shade, as I think I have understood those that visited America were.

of twenty-seven or twenty-eight houses among the southern Karens, have all come out on the Lord's side, and have, in both profession and practice, become Christians. Moung Doo, the man that has just arrived, was stationed at Pyee-khya, and reports, that he had a school of thirty-eight scholars, and that thirteen houses in the settlement are Christian. A man and his wife that heard the truth on my first visit, remained faithful to the light they received, until the woman was called to her rest, last rains, and the man with his children has now removed to Mata-myu, for the sake of the Christian society, and the advantage of living near the teachers.

A letter from the assistant at Ka-pa says, "I have a school of twelve scholars. The inhabitants of this village believe and obey the gospel. One man violently opposes, but the people that believe are very numerous."

The assistant at Tsarawa writes, that he had two scholars only, and, no one believing the gospel, he accepted a pressing invitation from some Karens living a day's journey south of Ka-pa, where he has had some success in preaching, and has finally removed there.

From Tamler the assistant writes, that he has had a small school, and that the principal inhabitants of six houses have become Christians. He adds, "The power of God is manifested here, and those that believe look with anxious expectation on the teacher's road, and say, 'Let the teacher come.'"

I also learn that the five persons that asked for baptism last year, at Htee-po-Htsee, continue to walk as Christians, and are anxious to receive the ordinances. "Blessed be God, who hath not turned away my prayer, nor his mercy from me."

28. Four persons, who have come up from Pyee-khya, asked for baptism this evening. One is the son of a head-man in that district, and seems a decided Christian, although his father is addicted to habits of intemperance, and is a violent opposer of Christianity.

Mr. Wade gives the following—

#### *Summary of Tavoy Station for 1835.*

**Baptisms.**—There have been baptised at the station, during the year, sixty-one Karens, two Burmans, and three Europeans. Total, sixty-six. One European has been excluded, and two Karens suspended. Present number of the church, 248 Karens, seven Burmans, and four Europeans. Total, 259.

**Schools.**—At or before the commencement of the rains, i. e. the last of February, schoolmasters were placed at five different Karen settlements, at a considerable distance from each other; and where the schoolmaster himself was not able to do something in the way of preaching, a native assistant preach-

er was stationed with him. From all these stations we have heard pleasing accounts, except one, and there the opposition was so great, as to break up the school. The school-teacher removed to another settlement, where he has done what he could, in making known the gospel. We have had one Karen boarding-school, of sixty scholars, five months of the year, in Tavoy, under the superintendence of Mrs. Wade. Mrs. Mason and Miss Gardner have had each four or five Burman day schools.

**Native Assistants.**—Including those who have already been mentioned as connected with the Karen village schools, eight native assistants have been employed during the year—seven Karens and one Burman. Of these, four have been supported by the Tavoy Missionary Society, and one by my-

self. The others generally got some help from the inhabitants where they were employed, and have been paid more or less accordingly.

**Inquirers.**—We have at present on our list about thirty hopeful inquirers, a number of whom have already asked for baptism, mostly Karens. We cannot expect many inquirers among the Burmans, until a greater portion of labor is made to bear directly upon them. We very much need an additional missionary here to devote himself exclusively to them; not merely in Tavoy city, but the whole province in connection with the provinces of Mergui and Ya. At present there is no one but brother Mason and myself, for all the Karens and Burmans in these three provinces.

## American Board of Commissioners for Foreign Missions.

### NOTICES FROM THE MISSIONS.

**SYRIA.**—The health of Mrs. Bird having become much impaired, it was deemed advisable by them and the brethren of the mission, in August of last year, that Mr. Bird and his family should take a short voyage to Smyrna. After remaining there nearly a year, and Mrs. Bird's health not being restored, and wishing to secure suitable places for the education of their children in the United States, it was thought best that they should proceed to this country. They accordingly embarked at Smyrna in the brig *Metamora*, captain Hallett, on the 31st of July, and arrived at Boston on the 15th of October.

**WEST AFRICA.**—Rev. David White, from Pittsfield, Mass., and recently a member of the Princeton Theological Seminary, accompanied by his wife and Mr. Benjamin Van Rensselaer James, embarked at Baltimore, October 31st, on board the brig *Niobe*, bound for Cape Palmas. Mr. White is to be associated with Mr. Wilson at that station, and Mr. James is to have charge of a printing establishment to be connected with the mission, which was sent out in the same vessel. A missionary of the Foreign Missionary Society of the Protestant Episcopal Church, and thirty-four emigrants for the colony at Cape Palmas, embarked at the same time.

**CHINA.**—Mr. Bridgman writes May 31st, 1836, that an "edict had just appeared in Canton, forbidding faith in Jesus and the propagation of his doctrines on the pain of death."

**REINFORCEMENT OF THE MISSIONS.**—Six missionaries and a physician, with their wives, destined to the mission in Southern

India, are expected to embark at Boston for Madras, about the time this will go to the press.

Four ordained missionaries, (one of them a physician), one other physician, ten lay teachers, with their wives, and two unmarried females, are expected to embark at Boston for the Sandwich Islands about the 5th of December.

One missionary, and one teacher, with their wives, destined to the Nestorian mission, and one missionary and his wife, destined to Scio, are expected to embark at Boston for Smyrna, about the 15th of December.

One missionary and his wife are expected to embark for Cape Town, about the middle of December, destined to the mission among the maritime Zoolahs.

Two male and two female teachers are expected to take their departure for the Choctaw mission early in December, probably proceeding by the way of New Orleans and the Mississippi and Arkansas rivers.

These reinforcements embrace thirteen ordained missionaries, two physicians, thirteen teachers, and thirty females, fifty-eight in all. The Committee have been encouraged by the agents and patrons of the Board to send forth these persons, although it must add, including the expenses of Mr. White and his associates, mentioned in the preceding column, not less than \$34,000 to the ordinary current expenditures of the Board. The receipts into the treasury since the annual meeting have not equalled the expenditures during the same time. The agents and friends of the Board will readily see the necessity of making great exertions. They may know that the treasury is becoming more and more embarrassed, if they see that the monthly receipts hereafter fall much short of the amount acknowledged in this number.

## Donations,

FROM OCTOBER 11TH, TO NOVEMBER 10TH,  
INCLUSIVE.

<i>Central Board of Foreign Missions,</i> J. Gray, Richmond, Va. Tr.	3,000 00
<i>Southern Board of Foreign Missions,</i> J. Adger, Charleston, S. C. Tr.	
For Cape Palmas, Smyrna, and Bombay, Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.	1,500 00
Brunswick, Indiv. of cong. so. (of which fr. DAVID DUNLAP, which constitutes him an Hon. Mem. 100;)	300 00
Cumberland, Mon. con.	13 50
Gorham, Mon. con. for mon. con. sch. in Ceylon,	60 00
Otisfield, By Rev. J. P. R.	12 00
Portland, Mrs. Oxnard, 10; Miss Deering, 10; Miss R. I.; Miss M. L. T. I.; a friend, 3,50;	25 50—411 00
<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	
Danvers, N. so.	15 00
Salem, Mon. con. in Tab. so. 16,10; do. in Howard-st. chh. 12,79;	28 89—43 89
<i>Essex co. N. J. Aux. So. T. Frelinghusen, Tr.</i>	
Newark, 1st chh. LYNDON A. SMITH, which constitutes him and Rev. NA- THANIEL BEACH Hon. Mem.	151 12
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i> Covington, Presb. chh. 21; East Ridge, A. G. 2; Geneva, S. M. Hopkins, 25; H. Handy, 25; C. A. Cook, 31; H. Has- tings, 10; coll. 139,75; mon. con. 90,50; Hammondsport, Presb. chh. 27,36; Hu- ron, do. 21; Livonia, do. 11,50; Mount Morris, do. 45; Palmyra, do. 92; Pratts- burgh, do. 62,12; Rbee, do. 30,25; Sene- ca Falls, do. 92,60; Trumansburg, do. 35; Vienna, do. 54,80; mon. con. 20,20; Volcott, Presb. chh. 66,69;	892 77
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Cairo, N. and E. Prout,	10 00
Catskill, H. Whittlesey, 15; A. B. Scott, 10;	25 00
Durham, 1st presb. chh. mon. con.	15 00
West Durham, Mon. con.	15 00—65 00
<i>Hampden co. Ms. Aux. So. S. Warriner, Tr.</i>	
Chickopee, Gent. and la.	35 50
East Longmeadow, Gent. and la.	73 45
Longmeadow, ETHAN ELY, which constitutes him an Hon. Mem.	100 00
Springfield, Gent. 216,63; la. 62,50; mon. con. 41,35;	320 48—529 43
<i>Hartford co. South, Ct. Aux. So. R. Hubbard, Tr.</i>	
Berlin, Kensington so. La.	30 44
Worthington so. Gent. 61,71; la. 50,75;	112 46
Chatham, 1st so. Gent. 26,62; la. 20; 46 62	
Glastenbury, 1st so. Gent. 148,25; la. 103,52;	251 77
Eastbury, La.	15 89
Middletown, 1st so. Gent. 281,71; la. 89,99;	371 70
Upper Middletown, Gent. and la. 34,21; mon. con. 8,98;	43 19
Middlefield, La.	16 79
Southington, Gent. 145; la. 86,61; Wethersfield, Rocky Hill, Gent. 27,25; la. 47,21;	231 61
Newington, Gent. 46,50; la. 53; mon. con. 27; young la. Eu- nean so. 20;	146 50—1,341 43
<i>Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.</i>	
Greenfield, Evang. cong. chh. to consti- tute Rev. EZRA JONES an Hon. Mem.	72 00
<i>Lincoln co. Me. Aux. So. Rev. S. White, Tr.</i>	
Waldoboro', Contrib. 21,50; mon. con. 13; gent. 6; la. 13,50; two mem. of German chh. 1;	55 00
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i> (Of which fr. Litchfield, 1st so. W. Dem- ing, to constitute Rev. WILLIAM R. GOULD of Barkhamsted, an Hon. Mem.	

50; Misses S. and M. Pierce, 50; coll. to constitute Rev. FOSDICK HARRISON of Bethlehem an Hon. Mem. 100; Har- winton, Coll. 80; New Preston, Coll. to constitute Rev. MERIT S. PLATT an Hon. Mem. 50; Sharon, Coll. to consti- tute Rev. MASON GROSVENOR an Hon. Mem. 50; a lady, (of which to constitute Rev. DAVID C. PERRY an Hon. Mem. 50;) 100; for David R. Gould in Ceylon, 12; Watertown, Mary Nettleton, for Sandw. Isl. miss. 10;)	2,800 00
<i>Lowell and vic. Ms. Char. asap. W. Davidson, Tr.</i>	
Lowell, La. in 2d cong. so.	26 26
<i>Merrimack co. N. H. Confer. of chhs. D. Kimball, Tr.</i>	
Concord, W. par. Contrib. 21,71; Dunbar- ton, Mon. con. 13,92;	35 63
<i>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</i>	
Coll. in united so. (of which to constitute Rev. LEICESTER A. SAWYER an Hon. Mem. 50;) 191,04; coll. in 3d chh. and cong. 140,50; Mrs. E. Murdock, sch. in Ceylon, 30; mon. con. in 1st and united so. 9; do. in Free chh. 36; B. Silliman, 5; a friend, 90c.	412 44
<i>New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.</i>	
Branford, Gent. 44,50; la. 36,86; a female, av. of beads, 3,38;	84 74
East Haven, Gent. 42,38; la. 35,56;	77 94
Guilford, Gent. 102,51; la. 59,75;	162 26
Madison, La. cent. so.	52 00
Meriden, Chh. and cong.	129 25
North Branford, Gent. and la.	26 33
Northford, Gent.	21 07
North Guilford, Gent. 20,25; la. 40,60;	60 85
North Haven, Chh. and cong.	117 45
Wallingford, Gent. and la.	50 00
	783 89
Less c. money,	44—783 45
<i>New Haven co. West, Ct. Aux. So.</i>	
W. Stebbins, Tr.	71 00
<i>New London and vic. Ct. Aux. So. C. Starr, Tr.</i>	
Ledyard, Chh.	9 42
<i>New London, Sub. sch. in 1st cong. chh. 8; mon. con. in do. 97,42; indiv. of do. (of which fr. Elias Perkins, to constitute NA- THANIEL S. PERKINS an Hon. Mem. 100; an indiv. to consti- tute DANIEL T. PATTEN ON, U. S. N., an Hon. Mem. 100;) 373; coll. 29,50; la. 175; sewing so. 25; to constitute Mrs. LUCRETIA W. MITCHELL of Norwich and Mrs. ELIZA CRUMP of New London, Hon. Mem.</i>	707 98
Waterford, Mon. con.	13 47—730 87
<i>New York City and Brooklyn, Aux. So.</i>	
W. W. Chester, Tr. (Of which from G. P. Shipman, 1,000; fr. a friend, to constitute JESSE TALBOT an Hon. Mem. 100;)	2,147 74
<i>Northampton and neigh. towns, Ms. Aux. So.</i>	
J. D. Whitney, Tr.	
Coll. at ann. meeting,	20 61
Amherst, E. par. Coll.	24 25
N. par. Gent. 22,03; la. 34,35; to constitute Rev. SOLOMON B. INGRAM an Hon. Mem.	56 38
W. par. Gent. 90; la. 137,75; mon. con. 40;	267 75
Chesterfield, Gent. 13; la. 12,71;	25 71
Cummington, Mrs. H. Briggs,	10 00
East Hampton, S. Williston, to constitute Rev. PAVSON WIL- LISTON an Hon. Mem. 50; gent. 50,53; la. 35,55; mon. con. 75,72;	211 80
Enfield, Coll. 155; mon. con. 45;	200 00
Granby, W. par. Mon. con.	43 00
E. par. Gent. and la.	59 00
Hadley, Benev. so.	300 00
Hatfield, La.	43 97
Middlefield, Gent. 31; la. 14,36; mon. con. 7; Dorcas so. 4,09;	56 45
Northampton, 1st par. benev. so. 91,25; Mrs. H. E. 5; South	

Farms, 2; fem. relief so. 5; mon. con. 24,34;	127 59
Southampton, D. Kingsley, dec'd, 16,67; mon. con. 162,05; la. for chil. at Mackinaw, 37,38; so. of industry, 30;	246 10
West Hampton, Gent. 30,59; la. 11,75;	42 34
Whately Gent. 56,63; la. 25,30;	81 93-1,816 87
Worcester and vic. Ct. Aux. So. F. A. Perkins, Tr.	11 82
Franklin, La.	11 82
Griswold, 1st so. Gent. 25; la. 29,26; 54 26	
Jewett city, Gent. 52,85; la. 13,65; mon. con. 13,50;	80 00
Lebanon, 1st so. Gent. 83,42; la. 21; mon. con. 13,69;	198 11
Exeter so. Gent. and la.	23 00
Goshen so. Gent. 53,18; la. 33,32; mon. con. 15; to constitute HENRY McCALL an Hon. Mem.	101 50
Lisbon, Hanover so. Gent. and la. 30,59; mon. con. 16,84;	47 43
Newest so. Gent. and la. 15,05; fem. char. so. 8,07;	23 12
Montville, 1st so. La. 28,35; mon. con. 6,12; coll. 7,08;	41 55
Mohegan, Mon. con. 7,95; gent. and la. 16,83;	24 78
North Stonington, Mon. con.	29 54
Norwich, 1st so. Gent. 58,21; la. 42,57; mon. con. 15,50;	116 98
2d so. Gent. (of which fr. JOHN A. ROCKWELL, which constitutes him an Hon. Mem. 100; to constitute Rev. ALVAN BOND an Hon. Mem. 50; 449,38; la. 138,70; mon. con. 57,10;	645 18
3d so. Gent. (of which to constitute Rev. JOEL W. NEWTON of Norwich, and Rev. ERASTUS RIPLEY of Montville, Hon. Mem. 100;) 617,37; la. 71,79; mon. con. 81,89;	771 05
4th so. Gent. 25,38; la. 8,62; mon. con. 6;	40 00
Av. of two lectures, by Mr. Catherwood, for schools at Beayroot, Salem, La.	50 00 9 25
	2,196 87
Ded. am't ack. in Nov.	700 00-1,496 87
Orange co. Vt. Aux. So. J. W. Smith, Tr.	25 00
Braintree, S. Bass,	110 04
Brookfield, Gent. 25; la. 25; fem. cent so. 25; mon. con. 35,04;	
Chelsea, Gent. 44,79; la. 35,91; (of which to constitute Rev. JAMES BUCKHAM an Hon. Mem. 50;)	80 00
Corinth, Gent. and la.	22 42
Randolph Centre, Gent. and la.	90 00
Stratford, Cong. chh.	30 00
Thetford, La. 30,27; 1st chh. and so. 75,08;	105 35
Tunbridge, Rev. D. H. Williston, 50; gent. 12,50; la. 4; T. D. 1;	67 50
Vershire, Gent. and la.	21 00
West Fairlee and Postmills Village, Gent. and la.	30 67
Williamstown, Gent. and la. 41; mon. con. 10;	51 00
	633 98
Ded. expenses paid by aux. so.	98-633 00
Orleans co. Vt. Aux. So. G. H. Cook, Tr.	29 57
Greensboro', Gent. and la.	
Palestine Miss. So. Ms. E. Alden, Tr	100 00
Braintree, J. Newcomb,	
Braintree and Weymouth, Union so. J. Hayward, for Silence Hayward and Benjamin Hayward in Ceylon,	20 00-120 00
Pilgrim Aux. So. Ms. Rev. A. Jackson, Tr.	8 28
Kingston, Mon. con.	
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	9 00
Fairhaven, Mon. con.	

Middletown, Mon. con.	7 28
Rupert, La. 13,50; mon. con. 5;	18 50
Rutland, Mon. con.	17 00
Sutherland Falls, Mon. con.	5 00-56 78
Stratford co. N. H. Aux. So. A. Freeman, Tr.	80 63
Valley of the Mississippi, Aux. So. W. T. Truman, Tr.	
Western Reserve aux. so.	
Ashtabula co. G. W. St. John, 50; Cuyahoga co. Solon, Mon. con. 6,37; Delaware co. Union, 3; la. 10; Geauga co. Bainbridge, 12,95; Burton, 26; Claridon, 34,45; Hampden, 2,51; Huntsburg, 3; Kirtland, 30,75; la. 18,50; av. of jewelry, 1,85; a friend, 12c. indiv. to constitute Rev. Tauxman Cox an Hon. Mem. dona. ackn. in April, 1835; Painesville, 6,87; Richmond, 33,28; Thompson, 14,56; Huron co. Lyme, 8,66; Ridgefield, 7,74; Portage co. Atwater, 12,82; Aurora, 12; Edinburgh, 46,56; Freedom, 45; Nelson, 13,50; Windham, La. 11,50; coll. 11,31; Seneca co. Bloom, 20; Scipio, 11,60; Stark co. Canton, 54; F. A. S. 5; 513 90	
Windham co. Vt. Aux. So. N. B. Williston, Tr.	24 02
Coll. at ann. meeting,	
Brattleboro', E. Village, Mon. con. 75,31; la. 31,48; sab. sch. 16,31; do for Jonathan McGee in Ceylon, 3; S. C. 3;	129 10
Dover, Mon. con.	3 75
Marlboro', Fem. cent. so. 9,07; mon. con. 5,82;	14 89
New Fane, Coll.	8 50
Putney, Gent. and la. 41,22; mon. con. in do. 22,09;	63 31
Rockingham, Mon. con.	1 37
Wardsboro', Fem. cent so.	12 00
Westminster, E. par. Gent. 7,10; la. 13,41;	20 51-277 45
Windham co. North, Ct. Aux. So. J. Williams, Tr.	
Abington, Gent. 21,37; la. 24,29; fem. cent so. 5,50;	51 16
Brooklyn, Gent. 51; la. 43,05; mon. con. 28,50;	122 55
Eastford, La.	51 34
North Killingly, Gent. 30,87; la. 19,13; to constitute Rev. SENEV HOLMAN an Hon. Mem.	50 00
North Woodstock, Muddy Brook, Pomfret, Gent. 55,13; la. 37,92; mon. con. 41,29; sab. sch. chil. 1,36; juv. miss. so. 3,63;	138 73
South Woodstock, Gent. 26,50; la. 26,61; mon. con. 23;	76 11
Westfield, Gent. 45,87; la. 46,72; mon. con. 19,40;	111 99
A fem. friend,	8 00-667 48
Windham co. South, Ct. Aux. So. Z. Storrs, Tr.	
Ashford, 1st so. Gent. 25,92; la. 20,15; mon. con. 17,43; (of whh. to constitute Rev. RODOLPHUS LAMPHEAR an Hon. Mem. 50;)	63 50
Canterbury, Gent. 16,39; la. 37,50; mon. con. 9,31;	63 20
Chaplin, Gent. 31,97; la. 26,58; mon. con. 12,29;	60 84
Hampton, Gent. 28,72; la. 31,38; (of which to constitute Rev. DANIEL G. SPRAGUE an Hon. Mem. 50;)	60 10
Mattisfield, S. so. Gent. 53,15; la. 47,70; mon. con. 27,08; Rev. A. S. Atwood, 15;	142 93
Plainfield, Gent. 37; la. 45,92; mon. con. 23,40;	106 32
Scotland, Gent. 22,25; la. 10, 20; Voluntown and Sterling, La.	32 45
Westminster, Gent. 34,37; la. 26,26; mon. con. 13,22;	15 00
Winimantic, Gent. 25,57; la. 22,37; Windham, Coll. 25; Rev. E. Harris, 5;	73 95
Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr.	47 94
Boylston, Gent. 50; la. 38,57; mon. con. 36,10;	30 00-696 23
East Douglas, Mon. con.	124 67
	26 16

Holden, Gent. 104,72; la. 81,50; mon. con. 74,60;	260 82
Leicester, Gent. 325; la. 92; mon. con. 46,50;	463 50
Oxford, Gent. 138,63; la. 106,25; mon. con. 86,85;	333 73
Paxton, Gent. 27,61; la. 32,30; mon. con. 19,41; for <i>Martha</i> <i>Tryphena Bigelow</i> in Ceylon, 20;	99 32
Rutland, Gent. 37,91; la. 46,18; mon. con. 27,16;	111 25
Shrewsbury, Gent. 56,42; la. 50,70; mon. con. 44;	151 12
West Boylston, Gent. 53,57; la. 46,01; mon. con. 52,30;	151 88
Worcester, Mr. Miller's so. Gent. 65; la. 61; mon. con. 122,20;	248 20
Mr. Peabody's so. Gent. 81,25; la. 162; mon. con. 252;	495 25
Union so. Gent. 85,75; la. 142,35; mon. con. 140,96;	369 06-2,834 96

Total from the above sources, \$24,303 05

## VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh. 50; a fem. friend, 5;	55 00
Andover, Ms. Juv. miss. so. in W. par. for Samuel C. Jackson at Mackinaw, 30; Rev. S. R. Hall, 5;	35 00
Arkport, N. Y. Miss A. Hurlbut, Ballston, N. Y. Fem. ho. sch. so. 4th pay. for <i>Agnes Henry</i> and <i>Mary Waterman</i> in Ceylon,	10 00
Baltimore, Md. Fem. mite so. payments for chil. in Ceylon, viz. 1st for <i>Jane Williams</i> , 20; 1st for <i>Robert Breckenridge</i> , 20; 2d for <i>Harriet L. Winslow</i> , 20; 2d for <i>Jane Nimmo</i> <i>Edgerton</i> , 20; 3d for <i>Mary Sanger</i> , 20; 6th for <i>Jeremiah Everts</i> , 20; 7th for <i>Mary Lucy</i> <i>Sanger</i> , 15; for <i>Susannah Budd Shober</i> , 20; 1st for <i>James G. Hamner</i> , fr. chil. of sub. sch. in 4th presb. chh. 20; for sem. at Batticotta, 45; mon. con. in 5th presb. chh. 25;	35 00
Bangor, Me. Mon. con. in 1st cong. chh. and so.	246 00
Barnet, Vt. Cong. so.	57 78
Barton, Vt. Rev. N. Cressey,	10 00
Belfast, Me. Mon. con. in 1st chh.	1 00
Belleville, U. C. Mon. con.	30 00
Belvidere, N. J. Young la. miss. so. for miss. to China, (which and prev. dona. constitute Rev. ISAAC N. CANDLER an Hon. Mem.)	25 00
Bennington, Vt. 1st cong. chh. and so.	5 00
Beverly, Ms. A fem. friend,	48 00
Big Flats, N. Y. Coll.	50 00
Billerica, Ms. Mon. con. 4,16; Rev. Mr. Ha- ven, 5;	19 86
Boston, Ms. W. H. Milton,	9 16
Bradford, Vt. Mon. con.	20 00
Branchport, N. Y. By Rev. C. E.	2 00
Brookport, N. Y. Mon. con. 10,31; coll. 67; (of which to constitute Rev. ELI S. HUN- TER, D. D. an Hon. Mem. 50);	26 32
Brookline, Ms. J. Holden, 5; Lucy M. Hol- den, 5; Japan miss. so. for miss. to Japan, 32,78;	77 31
Calais, Me. S. F. Parker,	42 78
Caldwell, N. J. Presb. chh. for Tamil miss.	85 00
Cambridge, N. Y., A. Crosby,	17 71
Chanceford, Pa. Ladies, for <i>Samuel Irwin</i> <i>Martin</i> in Ceylon,	20 94
Chapel Hill, N. C. Mon. con. 29,46; Mrs. J. Phillips, 4th pay. for a youth in Ceylon, 15;	20 00
Chester, Vt. Cong. so. 25; Mrs. A. Jordan, av. of jewelry, 5,88;	44 46
Chester, N. Y. Fem. miss. so.	30 88
Choctaw Nation, O. A. S. 4; M. A. 37c.	7 00
Columbia, N. H., J. Bancroft,	4 37
Coveyville, Vt. Miss E. Strong,	3 00
Craftsbury, Vt. Fem. miss. so. 9,50; a thank. off. 2;	50
Deer Isle, Me. Mon. con. in cong. so.	11 50
Delaware co. N. Y. For. miss. so.	20 00
Deposit, N. Y. Presb. chh.	33 07
Dorchester, Ms. Gleanings by Mrs. H. and others, 70; juv. so. 7,63;	38 00

Dover, N. J. Mon. con. 12; chil. of mater. asso. 4,57; J. L. Allen, 20;	36 57
Dunstable, N. H. Mon. con. in 1st cong. so.	50 00
East Attleboro', Ms. La. asso.	61 65
Elmira, N. Y. Miss Decker,	20 00
Erie, Pa. 1st presb. chh. to constitute Rev. GEORGE A. LYON of Erie, and Rev. PIERCE CHAMBERLAIN of Waterford, Hon. Mem.	100 00
Fabius, N. Y. 2d cong. chh.	10 10
Fitchburg, Ms. Mon. con. in Calv. cong. so.	50 00
Fowlerville, N. Y. Mon. con.	25 00
Foxcroft, Me. Mon. con.	15 00
Franklin, N. Y. Miss. so.	30 00
Freeport, N. Y. Cong. chh.	5 00
Gardner, Me. Cong. so.	8 00
Georgia, A friend,	20 00
Gilsun, N. H. Cong. chh. 4,17; A. Hay- ward, 10; Rev. W. Hutchinson, 10;	24 17
Grafton, Vt. An indiv.	25
Greenland, N. H. Fem. miss. so.	17 67
Groton, Ms. Juv. miss. asso. for a child at Sandw. Isl.	25 00
Hampden, Me. Mon. con. in cong. chh.	30 00
Hanover, N. H., R. D. Mussey,	50 00
Haverhill, N. H., S. F.	6 00
Helicon, Ala. L. Wyeth,	5 00
Hillsboro', N. H. Fem. benev. so.	48 68
Hollis, N. H. Fem. read. so. 2d pay. for a child in Bombay,	18 00
Holliston, Ms. La. benev. read. so. for Choc. miss.	5 00
Hopkinton, N. H. Mon. con. 22; Mrs. Town, 5;	37 00
Ipswich, Vt. Rev. J. Hobart,	1 00
Jaffna, Ceylon, Rev. G. H. Apthorp,	400 39
Jasper, N. Y. Mon. con. 2,60; Rev. Mr. J. J;	3 60
Kingsboro', N. Y. Contrib.	10 00
Kirby, Vt. Cong. chh. 5,50; a fem. 50c.	6 00
Knoxville, Ten. Rev. J. Swift,	1 00
La Grange, N. Y. Mrs. M. Stoddard,	8 50
Lancaster, Pa. W. Kirkpatrick,	25 00
Livonia, N. Y. Evang. so.	50 00
Lunenburg, Vt. Contrib. 9,10; av. of ring, 3c. chil. of mater. asso. 50c.	9 98
Lyme, N. H. Contrib. in cong. so.	160 00
Madach, Me. Sab. sch. con. for tracts for hea.	6 28
Marblehead, Ms. Juv. so. 1; juv. so. 3;	4 00
Marshfield, Ms. A. Ames,	10 00
Medina, O. Chh.	30 82
Meriden, N. H. Mon. con. in Kimball Union acad.	18 00
Methuen, Ms. Gent. and la. asso.	90 94
Milo, Me. J. Lee,	10 00
Monson, Me. Mon. con. in cong. chh.	38 00
Montgomery, Vt. Indiv.	10 00
Montgomery, Ala. A friend to humanity,	20 00
Newburgh, N. Y. A friend, 25; a fem. friend, 20; Mrs. M. A. Wells, 5;	50 00
Newburyport, Ms. S. H. Gomez, 1st pay. for <i>Stephen H. Gomez</i> and <i>Caroline S. Gomez</i> in Ceylon,	60 00
New Castle Presbytery, Del. For Mr. Schnei- der, Broosa,	200 00
Newfield, N. Y. 1st presb. chh.	10 00
New Haven, Ct. A mem. of 1st chh.	100 00
New Holland, Pa. J. Galt, to constitute Rev. THOMAS GALT of Sangamon co. Ill. an Hon. Mem.	50 00
New Lebanon, N. Y., R. Woodworth, a rev. pensioner,	20 00
Newton, E. par. Ms. A friend, 10; do. 4;	14 00
North Bridgewater, Ms. Indiv.	40 00
Northampton, Ms. Sewing circle of Edwards chh.	40 00
Northern Liberties, Pa. Miss. so.	85 75
Old Town, Me. Mon. con. (in addition to \$25 ack. last year as fr. Orono),	75 00
Peacham, Vt. Cong. so. 61,28; mon. con. 13,72;	75 00
Pen Yan, N. Y. WILLIAM M. OLIVER, whh. constitutes him an Hon. Mem.	100 00
Peru, Vt. Cong.	15 00
Philadelphia, Pa. Gent. of 1st presb. chh. 235; la. of do. 343; a friend, by Rev. A. B. 100; a friend, by do. 20; Miss Maxwell, for Rev. W. Arms, 100; Mrs. McClure, 5; Ceylon Inf. sch. so. for two infant schools in Cey- lon, 100;	903 00

*Pittsburg, Pa.* Mater. asso. for David H. Riddle in Ceylon.  
*Pittsfield, N. H.* Mon. con.  
*Pittsfield, Ms.*, B. Goodrich Jr. dec'd, for bibles for native Africans, 42; W. W. Ward, 15; sub. sch. in cong. chh. 30; African sub. sch. 15; Mrs. Brinsmade, 15; J. W. Goodrich, 15; for chil. at Cape Palmas, 100  
*Plain, Wood co. O.* Mon. con.  
*Plymouth, Ms.* Mon. con. in Mr. Boutelle's so.  
*Pompey, N. Y.* 1st. cong. chh.  
*Portland, Me.* 2d chh. 289,36; 3d do. 107; mater. asso. for Esther Tyler and Amelia Jenkins in Ceylon, 20; J. W. S.; av. of ring, 10c.  
*Princeton, Ms.* Mon. con. in Mr. Phillips's chh. 5,01; J. B. and Mrs. B. 8; J. H. B. 3; Reading, Pa. W. Darling, to constitute Rev. William Sterling an Hon. Mem. 50; for Mr. Forbes, Sandw. Isl. 50;  
*Richford, N. Y.* By Rev. C. E.  
*Roxbury, Ms.* Unknown.  
*Salisbury Mills, N. Y.*, J. Borland,  
*Saratoga Springs, N. Y.* Mon. con.  
*Sheldon, N. Y.* Fem. miss. and ed. so.  
*Sherburne, Ms.* Juv. so. for sch. in Ceylon,  
*Silver Creek, N. Y.* Sub. sch. for Sandw. Isl. miss.  
*South Dedham, Ms.* Mon. con. and indiv.  
*Southport, Ct.* Mrs. E. B. Perry,  
*South Wilbraham, Ms.* Rev. G. Pease,  
*St. Georges chh. Del.* For support of Mr. Lawrence at Madura,  
*Sutton, Ms.* O. C. Bullard,  
*Thurston, N. H.* Mon. con.  
*Topsfield, Ms.* N. Cleaveland, to constitute N. CLEAVELAND, Jr. of Newbury, Ms. and JOHN CLEAVELAND, of New York city Hon. Mem.  
*Upper Beverly, Ms.* Juv. miss. so.  
*Uxbridge, Ms.* Chh.  
*Vergennes, Vt.* Coll. in cong. so.  
*Walton, N. Y.* 2d cong. chh.  
*Webster, Ms.* J. Learned,  
*Westfield, N. Y.* Presb. chh.  
*Westford, Vt.* A female,  
*West Randolph, Vt.* For outfit of Mr. Muzzy, 5; a friend, for outfit of missionaries, 1;  
*Wilmington, Ms.* A friend,  
*Winchester, W. Ten.* Mon. con. to constitute Rev. W. A. Scott an Hon. Mem.  
*Winchester, Va.* Mon. con. in presb. chh. 1,50; Mrs. C. J. B. 2,50; S. R. 2,50;  
*Worcester, Ms.* S. M. Burnside,  
*Worcester co. La.* Miss. so.  
*Unknown, or purposely concealed.* A friend, 10; a grateful of. 10;

## LEGACIES.

*Newburyport, Ms.* Elizabeth Friend, by Miss Mary D. Hodge, Ex'r, 1,300 00  
*Tallmadge, O.* Albert B. Blakesley, by L. Norton, 50 00  
*Amount of donations and legacies acknowledged in the preceding lists, \$31,889 34. Total of donations and legacies from August 1st, to Nov 10th, \$62,416 26.*

## DONATIONS IN CLOTHING, &amp;c.

*Attleboro', Ms.* A box, fr. miss. sew. circle, for Mr. Wood, Lukfoota, Choc. na. 32 81  
*Baltimore, Md.* A parcel, for Mr. Poor, Madura.  
*Belfast, Me.* A box, for Mr. Clark, Sandw. Isl.  
*Boston, Ms.* A quilt, fr. Miss Thompson.  
*Castleton, Vt.* Books, for Sandw. Isl. miss.  
*Fairfield, Ct.* A quilt, fr. sub. sch. in cong. chh.  
*Fitchburg, Ms.* A box, fr. indiv. for Mr. Thurston, Sandw. Isl.  
*Hamp. Chris. Depos. Ms.* Two boxes, fr. Northampton, for Mr. Richards, Sandw. Isl.; Granby, E. par. A barrel, fr. fem. miss. asso. for Mackinaw, 58; Middlefield, A box, fr. Dorcas so. for do. Westfield, A

box, for Mr. Bingham, Sandw. Isl.; a box, for Mr. Gullick, do.  
*Holden, Ms.* A box, fr. la. benev. so. for Mr. Goodell, Constantinople, 43 50  
*New Boston, N. H.* A box, fr. fem. benev. so. 40 00  
*Newburyport, Ms.* A box, fr. Sandw. Isl. so. for Sandw. Isl. miss.  
*Norston, E. par. Ms.* A box, fr. la. friendly so. for Sandw. Isl. miss. 89,45; a box of soap, fr. a friend, for do. 4,17; 30 62  
*New York City, Clothing, fr. a friend.*  
*Pomfret, Vt.* A bundle, fr. fem. char. so.  
*Rindge, N. H.* A box, fr. la. char. so. 19 81  
*Sharon, Ms.* A box, fr. ladies, for Mr. Byington.  
*Strongsville, O.* A box, fr. fem. char. so. and a box of cheese, rec'd at La Pointe.  
*Townsend, Ms.* A box, fr. fem. read. and char. so. 12 56  
*Upper Beverly, Ms.* A box, fr. juv. miss. so. for Miss Williams's school, Bethabara, 20 00  
*Walpole, N. H.* A box, fr. la. miss. sew. so. 15 59  
*Westminster West, Vt.* A box, fr. fem. char. so. 24 56

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.  
*Charleston, Mon. con.* in 2d presb. chh. 20; United do. of 3d presb. and 1st cong. chh. 16,06; asso. in 3d presb. chh. 206; juv. miss. so. 55,62; J. Adger's draft fav. J. A. Mitchell, 120; c. box in Rev. N. Hoyt's chh. 30; Rev. J. Harrison, 6; Newman chh. Ga. 12,50; Fayetteville chh. 7,50; Washington, Ga. chil. of Miss Brackett's sch. for Sarah Brackett, in Ceylon, 20; Augusta, Mon. con. 29,37; Sumpter Dist. H. Milling, 25; Hopewell chh. 5; \$553 05

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

*Richmond, 1st chh.* 526; 2d chh. 352,41; *Rockbridge, W. R.* 5,35; *Franklin, Dr. C.* 2,50; *Hanover, Mrs. M. A.* 10; *Z. co.* Mrs. M. G. B. 5; *Mongomery, a friend,* 5; *chil. 90c.* *Goochland, Providence chh.* 2; *Federal Hill, tem. sem.* 50; *Fredericksburg, benev. so.* 30; *Prince Edward, Mrs. A. D.* 2; *Lexington, Mrs. E. Preston,* 20; *South Plains, J. R. Jr.* 5; *D. W. 3;* *C. M. W. 2;* *R. D. D. 1;* *Romney, mon. contrib.* 8,50; *Union Sem. Abel juv. sew. so.* for a Mah-ratta child, 12; *Salem and Pole Green, fem. asso.* 25; *Bedford co. J. L. 5;* *M. L. 4;* *J. T. L. 1;* *H. Moseley, 10;* *Mrs. J. M. 5;* *G. Dooley, dec'd,* 16,67; *Peck's chh.* 52,26; *Pisgah chh.* 11,50; *Nottaway co.* a friend, 10; *J. Glassell, 50;* *Orange co.* a friend 5; *Norfolk, Miss C. K. Stribling,* 20,50; *Norfolk chh.* 83; *C. B. Williams,* 10; *Lynchburg, 2d chh.* 77,50; *1st chh.* 41; *W. P. Strother, 10;* *Farmville, Chh.* 55; *Hanover chh. sub. sch.* 7,62; *Charlotte Court House, 139,66;* *Fincastle, Chh.* 86,56; *Great Pedee, N. C.* 10,50; *Mrs. R. H. 1;* *Miss L. M. D. 2,50;* *A. M. S. 3,50;* *Cabarras, W. W. McC. 5;* *Greensboro, Presb. chh.* 20; *Red House chh.* (of which to constitute Rev. A. D. MONTGOMERY an Hon. Mem. 50); 68,05; *WARNER M. LEWIS,* which constitutes him an Hon. Mem. 100; a lady, 50; coll. 41; *Gilead chh.* 10,75; *Bethel chh.* 4,50; do. 27; *Lexington, 65,51;* *Lincolnton, 32,93;* *Long Creek, 4,50;* *New Hope, 8,50;* *Goshen, 17,25;* *Unity, 115,73;* *Unity chh.* 27,25; *Centre, Iredell, 7,70;* *Philadelphia, 28,42;* *Union, 13,50;* *Concord, 16,35;* *Rocky River, 186,11;* *Charlotte, 11;* *Sugar Creek, 86,69;* *Providence, 14,95;* *Steel Creek, 47,28;* *Prospect, 39,22;* *Rev. S. W. P. 1;* *Poplar Tent, 120,25;* *Bethany, 38,35;* *Tabor, 40,10;* *Concord, Iredell, 37,80;* *Statesville, 8;* *Thirst Creek, 18,75;* *Back Creek, 34,66;* *Thyatira, 2,50;* *Franklin, 4,52;* *Salisbury, 42,65;* *Mocksville, 64,02;* *Williamsboro', J. Bullock, 20;* \$3,268 82

